A TREATISE OF FAITH.

Wherein is declared, how a man may liue by Faith, and finde *reliefe in all his neceſsities.*

Applyed eſpecially vnto the vſe of the weakeſt Chriſtians.

By EZEKEL CVLVERVVELL.

The Iuſt ſhall liue by Faith.

The fifth Edition, corrected and amended by the Author.

Epheſ. 6. 16.
Aboue all, taking the Shield of Faith.

Rom. 15 4.
Whatſoeuer things were written aforetime, were written for our learning, that we through patience, and comfort of the Scriptures might haue hope.

LONDON,
Printed by *I. L.* for *William Sheffard*, and are to be ſold at his Shop, at the entring into Popes head Alley, out of Lombard ſtreete. 1625.

1625.

TO
ALL GODS
People, who haue
enioyed any benefit by
my Miniſtery, eſpecial-
ly of my Paſtorall
Charge.

Earely Beloved in the Lord, although I cãnot but bee priuy to my ſelfe, of many defects in diſcharge of my dutie, which God required at my hands toward you, (which I humblie beſeech the Lord and

you to pardon) yet this hath beene, is, and I hope ſhall be, to the end of my dayes, my comfort, that I haue not laboured in vaine amongſt you. What were my Labours, and ſucceſſe thereof, I muſt appeale to the Conſciences of you who are yet liuing; for you know, that not a few are now at reſt with the Lord, whoſe holy liues and happy ends gaue good teſtimony hereof. But to leaue theſe to the wiſe conſideration of ſuch whom they may concerne, and to giue vnto all, to whom theſe preſents ſhall come, a iuſt account of my proceedings heerein; I doe profeſſe, that for many yeeres paſt, I haue had my thoughts much exerciſed about this prime Grace of Faith;

Faith; (by which alone we receiue all ſauing grace, and without which, none:) and by long experience, I found, through conference with many of diuers ſorts, that very few attained to the true knowledge, much leſſe to the right vſe of Faith, eyther in the aſſurance of their ſaluation, or well ordering of their conuerſation.

For to paſſe ouer all carnall Proteſtants, who onely *haue a forme of Godlineſſe*, making an outward ſhew thereof, *and deny the power of it*, in walking after their owne luſts: I haue obſerued very many, who haue in truth laboured after ſaluation, yet through want of good direction, haue made forſaking of their ſinne, the 1. *Sort.* 2.

ground of their beleeuing; and so building such a weightie matter vpon so weake a foundation, could neuer come to such certaintie of their saluation, or constancie in a holy conuersation, as true Faith would haue brought them vnto.

Some others I haue seene who beeing deepely affected with the sense of their misery and knowing, that there
3 is no meanes of recouerie, but by Christ, haue desired nothing more, then to be deliuered, and restored by him; yet these not knowing the right way how to attaine to Faith, (by which alone wee doe receiue Christ, and all his benefits) haue spent many yeeres vnprofitably, and vnfruitfully.

Others

Others there bee, who perſwading themſelues, that they haue Faith, and thereby bee quieted from feare of condemnation, yet much wanting the life and power of Faith, neither ſo honour God and their profeſſion, nor in time of tryall finde that ſound peace and comfort, which a liuely Faith would certainely procure. By all which it appeareth, how few they bee that haue attained to the true knowledge of Faith, what it is, how it is gotten and increaſed, and how to liue by it.

The conſideration whereof grieuing my ſoule to ſee ſo many miſtaken in ſo weighty a matter, and ſo much labour to be loſt, hath

beene the chiefe mooуer of me, to imploy al my thoughts how this great euill may bee redreſſed.

Whereupon entring into deeper conſideration, how this might be attained, I well perceiued, that (ſeeing Gods truth reuealed vnto vs in his Word, is the ſole ground of Faith,) the onely way to get and keepe faith, is to bee well acquainted with Gods Word; in which I cannot ſufficiently admire the wiſedome and loue of God, in prouiding ſuch ſtore of heauenly comforts, to relieue vs in all our neceſſities: ſo that had wee the knowledge, and the right vſe of them, wee ſhould then ſee what were the life of Faith, and the bleſſed eſtate of

of a Beleeuer in this world, aboue al other eſtates though neuer ſo excellent.

Theſe thus being, I gaue my ſelfe to the ſearch of the Scriptures, to finde out what theſe heauenly comforts were, which God hath ſo aboundantly prouided for our reliefe, in all time of neede. And to this purpoſe, (with no ſmall labour) haue gathered all the promiſes (as well as I could) out of both the Teſtaments, which being layde together, made a great heape of heauenly treaſure, ſuch as any of vnderſtanding, would greatly admire and reioyce in: and I may in truth profeſſe, I was much affected with the bare reading of them.

But well conſidering, that the

the naked laying downe of theſe promiſes, would not bee ſufficient to direct euery one to the right vſe and fit application of them, for the begetting and increaſing of Faith: I haue laboured to draw theſe vnto ſeuerall heads, ſuch as in mine opinion may containe all our neceſſities, that at leaſtwiſe the weakeſt ſort may more fitly apply them to their ſeuerall vſes, and ſo by Faith bee comforted, when all other helpes faile them.

If in this my labour I haue not ſo ſufficiently ſatisfied the deſires of the moſt iudicious: I muſt content my ſelfe, that according to the meaſure of grace receiued, I haue laboured

to

to bee helpefull to ſuch as ſtand in need heereof; and haue carefully auoyded, whatſoeuer I haue thought might hinder their profiting, and ſpecially all controuerſies about Faith, and haue plainely ſhewed out of the Scriptures, what I haue conceiued to bee the truth; wherein I may haue this defence of my failing, that I haue not had any guide in this Labour, neyther haue I ſeene any who haue in this way gone before mee; and therefore I entreate my Reuerend brethren in the Miniſterie, whoſe abilities doe farre exceede mine, that they would perfect this, which is but weakely begunne. And for my part, I will not

not ceaſe to pray that this may bee as profitable to others, as painefull to my ſelfe, which the Lord graunt, for his CHRISTS ſake.

Ezekel Culuerwell.

To

To the Christian READER.

THE leading of a happy life (the attainment whereof, this treatise directeth vnto, is that which all desire; but Gods truth onely discouereth, and Faith only enioyeth. In the first *Adam*, our happinesse was in our owne keeping: but he, by turning from God to the Creature, made proofe what, and whence hee was; a Creature raysed out of nothing, and without the supporting power of Him, in whom all things consist, subiect to fall into a state worse then nothing againe. Hence God, out of his

infinite Power, and depth of Goodneſſe, intending the glory of his Mercy, in reſtoring Man, would not truſt Man with his owne happines; but would haue it procured and eſtabliſhed in the perſon of a ſecond *Adam*, in whom we recouer a ſurer eſtate then wee loſt in the firſt: For though *Adams* Soule was ioyned to God, yet that knitting was within the contingent & changeable libertie of his owne will: but now we are brought to God in an euerlaſting Couenant of Mercy, by Faith in Chriſt; who, by taking the nature of Man into vnitie of his perſon, and not the perſon of any, became a publique perſon, to the Author of eternall ſaluation to all that receiue him; and ſo gathering vs that were ſcattered from God, into one head, bringeth vs backe againe to God, by a contrary way to that whereby wee fell, that is, by cleauing to God by faith,

from

from whome we fell by diſtruſt. A fit grace for the ſtate of grace, giuing the whole glory to God and emptying the ſoule of all ſelfe-ſufficiency, and inlarging it, to receiue what is freely wrought, and offered by another. Thus we come to haue the comfort, and God the glory of Mercy: which ſweete Attribute, mooued him to ſet all other Attributes on worke, to make vs happy. Out of the Bowels of which Mercy, as hee choſe vs to eternall Saluation in Chriſt, ſo vouchſafeth hee all things neceſſary *to Life and Godlyneſſe*. And as the ſame loue in God giueth vs Heauen, and furniſheth vs with all things needfull in the way, vntill wee come thither: So the ſame Faith which ſaveth vs, layeth holde likewiſe on the Promiſes of neceſſarie Aſsiſtance, Comfort, Proviſion, and Protection: and this office it perfor-

meth in all the seuerall stations of this Life, vntill it hath brought vs vnto the enioying of Him, *in whose presence is fulnesse of ioy for euermore*. Wee see that same loue in parents, which mooueth them to giue an Inheritance to their Sonnes, mooueth them likewise to prouide for them, and to traine them vp in experience of their fatherly care So it pleaseth our first and best Father, besides the maine promise of Salvation, to giue vs many other rich and precious Promises, that in taste of his Goodnesse and Truth in these, wee may at length yeeld vp our Soules to him, as to our faithfull Creator, with the more assured comfort; and the longer wee liue heere, be more rooted in faith. I *know whom I haue trusted*, saith aged S. *Paul*. But alas, how little is that we know of his wayes; becausse wee obserue him not, making good his

1 Tim. 1. 12

word

word vnto vs. *All his wayes are Mercy and Truth*, and euery *word is a tryed word*. For the better helpe of Gods people, to know their portion in those good things, which their Father not onely layeth vp for them, for times to come, but layeth ours for them heere, as his Wisedome seeth fit: this reuerend and holy man of God hath compiled this Treatise, wherein hee layeth open the Veines of Promises, hidden in the Scriptures, to the view of every Christian, and digesteth them in their orders: and withall, sheweth their seuerall value, and vse, for the beautifying of a holy life; which, Writes lesse exercised, of themselues would not so wel haue discerned. Psal. 25. 10 and. 11 6. Psal. 31. 19

For the benefiting by which Treatise, it will not be inconvenient to know these foure things. 1.

First, that it supposeth a Reader

grounded in the knowledge of the Nature and Properties of God, of Christ and his offices, of the Couenant of Grace, and such like: because as in an Arch, one Stone settleth another; so there is such a linking together of Points in Divinitie, that one strengtheneth another. For from whence hath Faith that efficacie, but because it is that which is required in the Covenant, to lay hold on the free Promise? And whence haue the Promises their strength, but from the constant Nature of *Iehovah*; who giueth a beeing to his Word, and is at peace with vs, by the all-sufficient Sacrifice of the Mediator of the New Covenant? Words haue their validitie from the authoritie of the speaker: Were not Faith founded on the Word of an infinite God, so throughly appeased, the Soule would sinke in great Temptations, whereas

now

now euen Mountaines vanish, before a beleeuing Soule. For what can stand against Christ, who is able to subdue all to himselfe? Hence it is, that now wee are by Faith safer then *Adam* in Paradise, because wee haue a promise, which he wanted. Safer it is, to bee as low as Hell with a promise, then in Paradise without it, because Faith, wrought by the power of God, hath what strength God hath; on whom it resteth, and therefore worketh such wonders: God honouring that Grace, which honours him so much. Phil. 3. 21.

But howsoeuer the knowledge of these things serueth the argument in hand; yet it must not bee expected, that he should belog in these things, which are but co-incident, and should be foreknowne: which I speake, because some of weaker iudgement not considering the iust bounds of

Treatises, may expect larger handling of some things. Whereas hee hath laboured especially to furnish the Argument in hand, and not to load the Discourse.

2 In the second place, it must be knowne, that the fruit of these things belong to such as are in Christ, in whom all promises are *Yea and Amen*, made and performed. He that by the immortall Seed of the Word and Spirit is borne againe, may claime a Title to that hee is borne vnto. These promises be as well his Inheritance, as Heauen it selfe is. For clearing of this, there bee three degrees of Promises; one of saluation, to absolute and personall obedience; but this, by reason of weakenesse of the flesh driueth vs to a despaire in our selues, and so to the second promise of Life, by Christ; This requireth nothing but receiuing by Faith, which is wrought in

those that are given to Christ, whilest grace is offered, the Spirit cloathing the words with a hidden and strong power, and making them operatiue; when they are commanded to beleeue their hearts are opened to beleeue. To persons in this estate, are made a third kinde of Promises, of all that is needfull in this World, vntill all Promises end in performance: Of both these Promises; and the last especially, this Booke speaketh.

Thirdly, it must bee pressed vpon those that meane to profite, that they resolue to come vnder Christs Gouernment, and bee willing to be led by the Spirit into all reuealed truth. Wisedome is easie, to such as are willing; and the Victory is as good as gotten, when the will is brought from Thraledome to base affections, to resolue to bee guided: For such a heart

lyeth open to Gods gracious working, and the Spirit readily cloſeth with ſuch a Spirit, as putteth not barres of Obſtinacie.

4. Notwithſtanding, wee muſt know in the fourth place, that when wee are at the beſt, wee ſhall yet be in ſuch a conflicting ſtate, as that wee ſhall long after that glorious libertie of the Sonnes of God, after we haue a done the worke God hath giuen vs to doe. For God will haue a difference betwixt Heaven and Earth; and ſharpen our deſire of the coming of his kingdome; which nothing doth ſo much, eſpecially in times of outward proſperity, as thoſe tedious combates of the inner man: And yet let this raiſe vp our ſpirits, that it is ſo farre, that this remainder ſhould preiudice our intereſt in Happineſſe, that thereby wee are driuen every day to renew our claime to the

Pro-

Promiſe of pardon, and ſo to liue by Faith, vntill this vncleane Iſſue be dryed vp. Theſe ſowre herbes helpe vs to reliſh Chriſt the better. Moreouer, though in this Life our endeuours come ſhort of our deſires, and wee alwayes allow a greater meaſure then wee can attaine vnto; yet we may, by ſtirring vp the Graces begun in vs, and by ſuing God vpon thoſe promiſes of his Spirit and Grace, whereby hee hath made himſelfe a Debtor vnto vs; come to that meaſure, whereby we ſhall make the profeſsion of Religion glorious, and louely in the eyes of others, and comfortable to our ſelues; and ſo ſhine farre brighter then others doe. Why then doe wee not, in the vſe of all ſanctified meanes, begge of God, to make good the promiſes, wherein hee hath cauſed vs to truſt? Doe we not, beſide Life of our Bodyes, deſire health and

ſtrength,

ſtrength to diſcharge all the offices of ciuill Life? And why ſhould wee not much more (if the Life of God bee in vs) labour after health, and vigour of Spirit, and for that annoynting of the Holy Ghoſt, whereby wee may doe and ſuffer all thihgs, ſo as wee may draw others to a liking of our wayes? The truth is, Satan laboureth to keepe vs vnder beleefe of particular Promiſes, and from renewing our Couenant, in confidence, that God will perfect the worke that hee hath begun, and not repent him of his Earneſt. So farre as thus wee cheriſh diſtruſt, we lye open to Satan. Strengthen faith, and ſtrengthen all. Let vs therefore at once ſet vpon all duties required, and bee in loue with an holy Life, aboue all other Liues, and put our ſelues vpon Gods Mercy and Truth; and wee ſhall be able, from experience, ſo farre to iuſtifie all Gods wayes,

as

as that wee would not be in another state for all the world What greater encouragement can wee wish, then that our corruptions shall fall more & more before the Spirit, and wee shall be able to doe all things through Christ that strengtheneth vs?

To make these wayes of God more plaine vnto vs, this paines is taken by this man of God. Not to disparage the labours of other holy men, (as farre as I can iudge) there is no thing in this kinde more fully, iudiciously, or fauorily written, with greater euidence of a Spirit, perswaded of the goodnesse and truth of what it sets downe. And though (distinct from respect to the Author) the Treatise deserueth much respect, yet it should gaine the more acceptance, especially of those that are babes and young men in Christ, that it is written by a Father of long and Reuerend

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esteeme in the Church: who hath begun in all these rules to others. As for our bodies, so for our soules, we may more securely rely on an olde experienced Physition. Hee commendeth it vnto thee, hauing felt the kindly working of it vpon himselfe. The Lord by his Spirit conuay these truths into thy heart, and vpon good felt heereby in thy soule, remember to desire God, that hee may still bring forth more fruit in his age, vntill hee hath finished his course with credit to the Gospell, and an assured hope of a blessed change.

Graces Inne.

RICHARD SIBBS.

TO THE CHRISTIAN *READER.*

IF *any* Grace (*and if not* Grace, *what else?*) *doth deserue so to bee commended vnto the people of God, as they may bee set on fire with desire of it, till their desire bee satisfied; surely among, and aboue all other* Grace, *the* Mother *and* Nurse-grace, *the* Queene *&* Soueraigne Grace, *which brin-*

bringeth forth, and breedeth vp, that nourisheth and cherisheth, that commandeth and ordereth all other Graces, *euē* FAITH *deserueth as much.* FAITH *I say, which is to the soule, as the soule is to the body,* The life of it: *and to the little world, as the Sunne is to the great world.* The light of it: *that which warmeth, quickneth, comforteth, encourageth the person in whom it is. Doth it not then deserue the best paines of the most iudicious, and industrious Diuines to set it out? Great paines hath beene taken hereabouts by men of good note and name. So much, and so well hath beene vttered and published on this subiect since the latter spring of the Gospell, as to vtter and publish*

any

any more, may bee thought to doe no more then what hath beene done before: yet without preiudice to any other, to the praise of Gods Grace in the Authour of this Treatise, be it spoken. Neuer any tooke such paines to so good purpose in and about the Foundation *of* FAITH, *as hee hath done. The only true, proper Ground-worke of* FAITH *is* Gods *promise: Whatsoeuer is promised may safely bee beleeued, whatsoeuer is beleeued without a promise, is presumed. As* FAITH *is the life of the soule, so* Gods *promise is the life of* FAITH. *Desirest thou* FAITH? *Take notice of* Gods *promises. Wouldest thou haue thy* FAITH, *like the light in the* LORDS *Sanctuary, neuer to goe out?*

Acquaint

Acquaint thy soule with Gods promises, know them, meditate on them, conferre about them: let them bee continually in thy minde, memory, heart and tongue. If thou findest it too hard a taske for thee to finde them out, to ranke them in order, and to make fitte application of them (which is indeede an hard taske,) Behold heere God hath sent EZEKEL CVLVERVVELL, *as of olde hee sent* EZEKEL BVZI, *to set out the* promises of GOD *more plentifully and pertinently then ever before: and that to* breed FAITH, *where it is not: to* strengthen *it, where it is* weake: *to* settle *it, where it* wavereth: *to repaire it, where it* decayeth: *to* apply *it aright to every* neede: *to* extend it to sanctification

as

as well as to iuſtification: and to point out the Singular vſe *of it in matters* temporall, ſpirituall, *and* eternall.

The ſubiect matter of this Treatiſe is fit to be undertaken by a man well exerciſed in the holy Scriptures, and well acquainted with the diſpoſition of mans heart towards theſe promiſes. Such an one is hee who hath penned & publiſhed this Treatiſe. His exerciſe in the Scripture hath enabled him to gather together heapes of promiſes. His experience of the diſpoſition of mans heart, (hauing percingly diued therinto through much friendly and familiar conference with ſundry ſorts) hath enabled him to ſet thoſe heapes in a fit and due order. What I ſay of him, I know of him, for from mine infancy

infancy haue I knowne him, and vnder his Ministery was I trained vp in my younger yeares: hee being at the least two and twenty yeares elder then my selfe. Now because of all the Ministers that euer I knew he hath beene one of the most painfull, faithfull, and powerfull, giue me leaue (good Reader) to set downe somewhat of his practise for a patterne to others. What manner of entering vpon his pastorall Charge hee had, is not vnknowne to them that were vnder his Charge. very few, if any at all, did he finde fit to receiue the holy communion: which moued him by the space of many moneths frō morning to night, every day of the week to instruct in the first Oracles of the Word of God every one

vnder

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From which time ewer after, ſo long as hee continued there, hee had weekly meetings in his Church for all ſorts, diſtinctly on ſeuerall dayes, to Catechiſe them in the Principles of Religion: whereby (I am perſwaded) hee did more good then by preaching, which yet was very powerfull, and not in vaine. For as his owne & his hearers labours, in teaching and learning abounded, ſo God gaue anſwerable fruits in obedience to the word. For

as

as the Lords day was very religiously observed: so the foule sinnes, whereunto people vntaught are vsually giuen were there abandoned, and all contentions amonge neighbours so laide aside, as most lovingly they came to one anothers house. And though there were many poore, and none greatly rich, yet did none of the poore beg abroad for food, but were relieued at home.

Among other evidences of the power of Gods Word among them, I will record one, a very ritmarkable one, and worthy to bee had in more frequent vse. It was this: In time Of greate dearth of Corne, and other foode, there was order taken by publique Authority that every Family should forbeare one meale in the weeke,

weeke, and vpon the Lords day bring the value of it to the Collectors for the poore. This beeing faithfully performed by them all, therewith they did prouide good Corne, which cost eight or nine shillings the Bushell, and sold it to the poore at twelue pence the Pecke, and yet reserued a good stocke to set the poore on worke. These, and many other good workes were done vnder his Ministery, who was ready on all occasions to presse the Doctrine of Faith: so as the Preaching of Faith hindereth not the performance of good works. This Treatise will giue euident proofe thereof. Well vse his paines, and thou shalt not lose thy paines.

William Gouge.

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IT is a matter much to be lamented, that in this cleare light of the Goſpel, ſo few attaine to the right end of the Goſpel, which is to liue by Faith, as we ſhall ſee by and by further laid open to ſuch as will conſider.

Few attain the end of the Goſpel.

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IT is a matter much to be lamented, that in this cleare light of the Goſpel, ſo few attaine to the right end of the Goſpel, which is to liue by Faith, as we ſhall ſee by and by further laid open to ſuch as will conſider.

Few attain the end of the Goſpel.

Vnregenerate.

For to say nothing of all vnregenerate men, who neuer felt any worke of faith for their true conuersion, and therefore could neuer finde any sound comfort of their saluation.

The matter that I complaine of is this, That many of Gods children, who haue some true faith, and hope to be saued by Christ, (as they professe, and others in charitie are so to conceiue of them) doe not enioy that sweet life and blessed estate in this world, which God their Father hath prouided for them, and they full well might attaine, were not the fault in themselues.

Regenerate

The truth hereof may appeare in these two things especially.

Smal comfort.

First, that so few doe hold fast that ioy in the holy Ghost, which might comfort them ouer all the discouragements of this life, either in forgoing the sweete delights of this world, or in patient bearing the manifold troubles of

of this life, which vſually are their portion.

Secondly, That ſo few do caſt out ſuch a ſweet ſauour of holy conuerſation, as might make *thoſe that dwell vnder their ſhaddowe* (as the Prophet ſpeaketh) *to giue a ſcent like the Wine of Lebanon.*

Little conſcience.

Hoſ. 14. 8.

Or to ſpeake more plainely, they be not many euen of thoſe who take vpō them the Chriſtian profeſsion, who haue gotten that certaintie of their ſaluation and conſtancie in holy conuerſation, which might abundantly comfort themſelues, and mooue others to deſire and labour to be like them.

To proue theſe to be ſo, is not hard, the life and practiſe of the moſt of our profeſſors daily witneſsing the truth hereof.

The conſideration of theſe, hath oft and long mooued me, to ſeeke how this great euill might be redreſſed, and to make known

by Gods Word, how all Gods Children may enioy this large allowance of their Father, to liue comfortably, and to die happily, so far as in this vale of miserie may be attained, whatsoeuer shall be said or done to the contrary by any aduersary notwithstanding.

Remedie.

This seemeth vnto me, to be notably set out vnto vs in that one sentence, *The iust shall liue by Faith*; which for the excellencie thereof is often repeated, both in the Old and New Testament, and confirmed by the examples of Gods worthy Seruants in all ages, as is plentifully to be seene *Hebr.* 11. The true meaning whereof is this, that the man who is now accounted iust and righteous before God: being iustified and sanctified by Christ as he first was made aliue by the holy Ghost through Faith, receiuing Christ: so likewise by the same Faith he is to receiue in & from

Hab. 2. 3.
Rom. 1. 17.
Gal. 3. 11.
Heb. 10. 38

from Chriſt, the continuance of this life, both in all comfort that he ſhall receiue all needfull bleſſings; and in all good conſcience, to yeeld vnto God all required obedience: wherein are layd dowme two maine pillars of our holy profeſſion,

Two maine pillars of our profeſſion.

One: That all grace which we want, is alone in Chriſt, & from him to be received by vs, that it may be ours.

The other, That all this grace which is in Chriſt for vs, is made ours onely by Faith, whereupon followes this our principall concluſion, in this Treatiſe intended; That the only way to attaine to all comfort in Gods fauour, and conſcience to liue a godly life, by which alone our life and death be happie; is to get, keepe, and increaſe this precious gift of Faith, whereby alone *We receiue Chriſt, and in him all things pertaining to life and godlineſſe.* 2. Pet. 1. 3.

Now to come to a more full opening, and ſo to a more plentifull vſe of theſe ſo heauenly matters, eſpecially for ſuch as moſt neede helpe herein: this muſt be laid as the foundation of all this building.

That man being created of God, perfectly holy and happie and hauing by his diſobedience vtterly loſt both, and caſt himſelfe and all his poſteritie into to the contrary miſerie of ſin and damnation, ſo that neither hee himſelfe, nor any other Creature was able to deliuer him out of this miſerie, and reſtore him to former hapineſſe.

It pleaſed the diuine Maieſtie to ordaine, that the ſecond Perſon in Trinitie, the onely begotten Sonne of the Father, ſhould aſſume and take to his Diuine Nature, the Nature of Man, that ſo he might become a meet Mediatour betweene God and man; to which end the Diuine Nature ſanctified

sanctified the humane nature which he took, and filled it with all grace for vs; whereby he was made Iesus Christ our Lord, *That of his fulnesse wee might receiue grace for grace*; that is, in stead of that grace which God gaue man by creation, and hee lost by disobedience, and God long before promised, and shaddowed in the Ceremoniall law, and required in the Morall law, in stead hereof (I say) we haue in Christ fully and truely all grace needfull for our saluation, and to bring vs to a farre more excellent estate then wee lost by our transgression.

All grace is from *Christ*. Ioh. 1. 16.

All which are most sufficiently by the Apostle drawne to foure heads.

But, *ye are of him in Christ Iesus, who of God is made to vs wisedome, and righteousnes, and sanctification and redemption.* In which Scripture I desire may be obserued, specially these 2. things, as

1. Cor. 1. 30.

Two obseruations.

most pertaining to our purpose.

First, that the wisedome, Iustification, Sanctification, and Redemption, whereby any sinner, naturally foolish, guiltie, defiled, and in bondage; is made wise, iustified, sanctified, and redeemed; is all & alone in Christ, who is made of God vnto vs all of these; that is, hee himselfe wrought all these things for vs, and giues them freely to vs, and no other way can any man haue any of these, but from and in Christ, as is expressely said in the first words of this verse, where it is said, that *ye are of him*, that is, of God in *Christ Iesus*: that is, made by God one with Christ, set into him (by faith) as shall in the second generall point bee shewed.

2 Obseruation. Many seeke to be iustified by *Christ*, not to be sanctified by him.

The other special point, which I thinke meet in this forenamed Scripture to be obserued is this;

That whereas all who look to be saued by Christ, in all the accusations

cuſations of their conſcience for any ſinne, doe runne to Chriſt alone for pardon of their ſinne: yet many of them being ouercome by their corrupt nature, and ſo falling into ſinne, doe pray to God for more grace to mortifie the ſame, and doe purpoſe and ſtriue to maſter it (both which muſt bee done) but theſe men not ſo cleerely ſeeing, that all power to mortifie all ſin, and to practiſe all good duties, lyeth onely in Chriſt, and muſt from him be receiued by vs; that ſo wee may preuaile; herein they faile, that not receiuing this power from Chriſt, nor well knowing how, doe loſe much labour, and in long time get ſmal victorie; yea, rather many times their corruptions get ſtrength ouer them.

Remedie.

The chiefe remedie of this euill I take to be this, that as we obtaine pardon of ſinne, and bee iuſtified by applying Chriſt vnto

our ſelues: ſo we in like manner muſt apply Chriſt vnto our ſelues for our ſanctification, being no more able to purge our ſelues, then to iuſtifie our ſelues.

This is liuely repreſented vnto vs by the parable of the vine of the branches, that as the branch receiues all ſap, whereby it is fruitfull, from the vine, ſo doe we
Iohn. 15. 5. from Chriſt; therefore he himſelfe ſaith (*without me ye can doe nothing*) and to like effect the Apoſtle ſpeaketh plainly, *neuertheleſſe I liue, yet not I, but Chriſt liueth in me.*
Gal. 2. 20.

The reaſon hereof is as manifeſt, that mans Nature being ſo wholly corrupted, that he hath no inclination, much leſſe ablitie to doe Gods will, Chriſt taking mans Nature hath ſo ſanctified it in his owne Perſon, that it is able perfectly to pleaſe God, which puritie of his Nature being in
2. Cor. 3. 18 ſome meaſure comunicated to vs ſinners, we are *changed into the ſame*

ſame Image from glory to glory, euen as by the ſpirit of the Lord; which the Apoſtle *Peter* calleth to *be partakers of the diuine nature*. 2. Pet. 1. 4. By all which and the like many, it is euident, that as all our comfort for our full and free Iuſtification muſt bee had from and in Chriſt alone; ſo all the power whereby wee may mortifie our corruptions, and performe all holy duties, lyeth in Chriſt alone, and muſt bee had in and from him. And thus much for the former generall point, that all grace we want is in Chriſt.

2. Of faith

Now for the ſecond, that Chriſt, and all grace in him, is receiued by faith, *Wee are well to weigh the nature of this faith, what it is, and how it is gotten and kept*, that ſo we may liue by it: wherein this is to be remembred, that in this buſines, we haue nothing to doe, but with a true ſauing faith, which is vſually tearmed a Iuſtifying faith, not for that it doth

doth properly for any worthineſſe in it ſelfe, or by any efficacie in it, make righteous, but only for that as a weake hand, it receiueth Chriſt our righteouſnes, who hath fully wrought all righteouſneſſe for vs, and freely beſtowed it on all thoſe who receiue him by this hand of faith. Now then to ſay what this Iuſtifying Faith is, (howſoeuer many learned Diuines haue diuerſly defined, or deſcribed it); I conceiue the whole ſumme of it, may thus be ſufficiently ſet forth vnto vs.

What Iuſtifying faith is.

Iuſtifying Faith is a beliefe of the Goſpell, whereby I receiue Chriſt offered vnto me in the ſame.

This is plainely to be ſeene in this Scripture, among many other, *Iohn* 1 12. *But as many as receiued him, to them hee gaue power to be the ſonnes of God, euen to them that beleeue on his name.* Which I deſire may be well conſidered, for that ſo many be deceiued

ceiued in this matter of Faith, and that diuerſly: who all by the light of truth may bee drawne into the right way, and ſo finde that ſweet and precious fruite of Faith, which ſo few attain vnto. For the better vnderſtanding whereof, we are to obſerue two ſpeciall points pertaining to the nature of this iuſtifying Faith.

1. *Firſt, what it hath in common with all other kinds of faith.*

2. *Secondly, what in ſpeciall, whereby it differeth from them all.*

For the former, I call it a beleefe, which is a giuing credit to that which is ſpoken, whereby a man is aſſured, that it is true which is ſpoken; which aſſurance may be more or leſſe, according to the perſwaſion wee haue of the truth of the ſpeaker.

Faith is a beliefe.

Now, the matter to be beleeued is here ſaid to bee the Goſpel. That is, the glad tydings of Reconciliation made by Chriſt Ieſus

What is to be beleeued. Goſpel.

Ieſus betweene God and man, which though it be diuerſly, and in ſundry ſpeeches ſet out vnto vs in holy Scriptures, yet all is moſt ſufficiently contained in this one ſentence deliuered by Chriſt himſelfe, *Ioh.* 3. 16. *For God ſo loued the world, that hee gaue his onely begotten Son, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life*; wherein this is euident, that the matter to bee beleeued vnto ſaluation is this.

That God the Father mooued by nothing but his free loue to mankinde loſt, hath made a deed of gift and graunt of his Sonne Chriſt Ieſus vnto mankind, that whoſoeuer of all mankinde, ſhall receiue this gift by a true and liuely faith, he ſhall not periſh, but haue euerlaſting life, which the ſame Apoſtle expreſly ſaith, 1. *Ioh.* 5. 11. *This is the record that God hath giuen to vs eternall life; and this life is in his Sonne:* meaning

meaning, that this it is, which God hath witneſſed for vs to beleeue, which *hee that doth not, makes God a lyer*; and ſhall moſt iuſtly be condemned therefore: this then is the firſt thing in true faith to be conſidered; that euery Soule to whom God ſended this meſſage of the Goſpel, doe truly beleeue and giue credit vnto it to be true, that God hath made grant of Chriſt to ſinners, ſothat if he accept this grant, he ſhall be ſaued. This is that Faith which in Schooles is called Hiſtoricall, becauſe it goeth no further then to giue aſſent and credit to the Storie of that which God ſpeaketh to be true, which one may beleeue for another; and therefore this cannot be true iuſtifying Faith, and this may bee in thoſe that know they are bidden to the wedding, yet refuſe to come: ſo that though this be neceſſarie to true iuſtifying Faith, yet it is not ſufficient: therfore in iuſtify-

iuſtifying Faith there is required another & more ſpeciall worke; namely. *To receiue Chriſt, and life in him offered in the Goſpel*, which was the ſecond generall point to be conſidered in the nature of this iuſtifying Faith: Namely, and beſide the aſſent of the mind and iudgement to the truth of the Goſpel, we giue conſent with our heart, & will, and ſo willingly and gladly accept Gods gift of Chriſt, whereby indeed he is become ours, and we his: and ſo we in him *be made partakers of all things pertaining to life and Godlineſſe*, as the Apoſtle *Peter* ſpeaketh, where I would haue this ſpecially to be marked, that hee ſaith, this by the knowledge or acknowledging of him, which I vnderſtand to bee by true Faith, whereby we know and acknowledge Chriſt to be ours.

The ſecond ſpeciall worke of Faith is to receiue Chriſt offered vs in the Goſpel. 2. Pet. 1. 3.

This I the rather obſerue, for that I ſee ſome honeſtly minded herein beguiled, to imagine that

a man may be a true member of Chriſt, and ſo be iuſtified, before hee thus actually beleeue, and thereby apprehend Chriſt. I deny not but that ſome weake in faith may feare that they do not beleeue, and that they haue not apprehended Chriſt, when in deed they haue apprehended him, though they feele it not; who may be diſcerned partly by their heauines for want of ſenſe of faith, but eſpecially by their loue they beare to God ſhewed manifold wayes, wherof we ſhal heare more in the triall of faith.

No member of Chriſt without faith

But that he who neuer apprehended Chriſt by beleeuing, ſhould ordinarily bee a member of Chriſt, I cannot ſee; ſure I am, the Scripture conſtantly ſpeakes otherwiſe, as 1. *Ioh.* 1. 12 *As many as receiued him, to them he gaue power to bee the ſonnes of God, euen to them that beleeue in his name.* And to like effect often, that *we are all the children of God by* Gal. 3. 26.

Gal.2.20. *by faith in Christ Iesus. That wee liue by the faith of the Son of God.*

Eph.3.17. *That Christ dwelleth in our hearts by faith.*

In which and the like many, it is euident, that faith is the Instrument whereby wee receiue Christ our righteousnesse and life. And this is the constant opinion of all sound Diuines, (so farre as I know.)

Thus then we see that the very nature of faith consisteth in the true acceptation of Christ, proclaimed in the Gospell.

How faith is gotten.

Now followeth to be considered how this faith is to be obtained and increased, that so wee may liue by it, wherein we haue two points to be obserued.

2. Points. 1. 2.

1. *First, what is the ground of faith?*

2. *Secondly, how faith is hereon builded.*

But before, this blocke (at which so many stumble) is to be remooued. That we yet speake not

not how a man that hath Faith may know it to be ſo (whereof more in this place) but how one that indeed hath not *apprehended Chriſt by Faith, may attaine vnto it.* So that here onely wee ſeeke the cauſes which beget this faith, not the effects of Faith, which onely proue we haue it.

Note here how we know we haue Faith.

Many not diſcerning this difference, do much miſtake, and being asked what cauſed them to beleeue, they ſay, becauſe they haue truely repented, and changed their courſe of life, which if it proceed not from Faith, is not ſo much as a ſound proofe of Faith, much leſſe can it bee any cauſe to draw them to beleeue.

Cauſes and effects of Faith differing.

By which miſtaking it comes to paſſe, that ſuch perſons building their Faith vpō their life (which is ſubiect to many changes) can neuer haue ſound and ſtedfaſt Faith, but a ſtaggering and vnconſtant opinion at the beſt. We haue

haue need therefore to looke for a more ſure ground whereon to build our Faith, which muſt ſtand againſt ſo many and mightie ſtormes, wherwith it is ſo vſually aſſaulted.

The only ground of Faith, is Gods truth. Reaſon why

The only firme ground of this ſauing Faith, is Gods truth, reuealed in his word, as is plainly taught, *Rom.* 10.17. *So then Faith commeth by hearing, and hearing by the Word of God.* And ſo likwiſe it is ſaid of the *Epheſians* 1.13. *That they by hearing the Word of Truth, the Goſpel of Saluation, beleeued*; which is as manifeſt to reaſon, in that there is not any thing in Heauen or in Earth, which can teſtifie tovs ſuch good will in God to ſaue vs; but wee muſt haue Gods owne Word to witneſſe this vnto vs, & all little enough. It is a matter ſo incredible, that the holy and iuſt God, who cannot abide any iniquitie, but will certainly giue to euery ſin his due puniſhment, yet of his owne

Heb. 2. 2.

owne free mercie hath giuen and granted to poore ſinners eternal life.

Therefore hath the Lord ſo often, and ſo euidently ſpoken no leſſe, that he might thereby moue vs to beleeue, as 1 *Iohn* 5.11. expreſly affirming. This is that which is teſtified: *That God hath giuen vs eternall life; and this life is in his Sonne.* For our further confirmation wherein it is ſaid *verſ.*7 that this is witneſſed both *by three witneſſes in Heauen*, The firſt, *the father*; the ſecond, *the Word*: that is, *the Son of God, the ſecond perſon in Trinity*; the third *the holy Ghoſt*: which three bee one Diuine Nature, and teſtifie the ſame things: as alſo by three witneſſes on earth, al which be in euery true beleeuer, & none elſe. The firſt, *the ſpirit*; the ſecond, *the Water*; the third, *the Blood*; *Which agree in one witneſſing the ſame things*: whereby are meant by the firſt, our Spirit; by the

ſecond, our ſanctification; and by the third, our iuſtification; that in the mouth of ſo many witneſſes, this truth, which of all others is the greateſt (yet moſt hardly receiued) may ſtand ſure for the conſolation of all beleeuers, and conuiction of al vnbeleeuers &c.

To which is further added, *Verſe* 10. *Hee that beleeueth in the Sonne of God, hath the witneſſe in himſelfe; hee that beleeued not, God hath made him a lyer, becauſe hee beleeued not the record which God witneſſed of his Sonne.*

The ſelfe ſame Word of Life is in ſundry other Scriptures publiſhed vnto us, becauſe the Lord knoweth we haue neede to heare of it continually, we are ſo full of doubting in time of temptation: therefore our Sauiour himſelfe proclaimeth this glad tydings, *Iohn* 3. 16. *For God ſo loued the World, that hee hath giuen his only begotten Sonne, that whoſoeuer beleeueth in him, ſhould not perish,*

perish, but haue euerlasting life: and *vers.*17. *For God sent not his Sonne into the world to condemne the world, but that the world through him might be saued.*

So likewise *Ioh.*12.47. *I came not to condemne the world, but to saue the world.*

Againe, 1.*Ioh.*2 2. *If any man sinne, we haue an aduocate with the Father, Iesus Christ the Iust.*ver.3. *And hee is the Reconciliation for our sinnes, and not for ours onely, but for the sinnes of the whole world.*

And *Ioh.*1.29. *Behold the lambe of God, which taketh away the sinnes of the world.*

So the Apostle saith, 2.*Cor.*5. 19. *For God was in Christ reconciling the world vnto himselfe, not imputing their sinnes vnto them, and hath committed to vs the Word of reconciliation.*

In all which, and many other Scriptures, this is manifest; that God in his word hath made a generall offer of saluation in *Christ*, and

and inuiteth all (to whom hee ſendeth his ſeruants, the Preachers of his Goſpel) to come to Chriſt, that they might be ſaued, as is plaine in the Parable of the Wedding, *Math.* 22.1. which is therefore called the Goſpel, that is, good newes: becauſe it bringeth foorth this glad tydings of *great ioy that ſhall bee to all people*, as the Angels of the Lord tolde the Shepheards at the birth of Chriſt, *Luke* 2.10.

And this is the ſame which our Lord Ieſus himſelfe after he had finiſhed his whole work of mans Redemption here on earth, and was to aſcend vp to his Father, to prepare a place for all his members, commanded his Apoſtles, & ſo conſequently gaue in commiſsion to all their ſucceſſors, the Preachers of the Goſpell, to proclaime and *publiſh this Goſpell to euery creature*: that is, to euery man and woman, that ſo euery ſoule, to whom the ſound of the Goſ-

Mark, 16. 15.

Goſpell ſhould come, might haue ſufficient ground whereon to build their faith and be ſaued or bee made without excuſe *for neglecting ſo great ſaluation, which at the firſt began to be Preached by the Lord, and afterward was confirmed byvs that heard him*, Heb. 2. 3. This then is the onely ground whereon ſauing faith is builded.

Namely, this generall pardon proclaimed in the Goſpell to poore ſinners, which I haue very plentifully proued, for that it is not well conſidered by many who fain would beleeue, yet being ignorant hereof, doe long time pine away with griefe, for that they ſee nothing which might make them (being ſo vile in their owne eyes) ſo bold as to beleeue that their is any ſuch loue in God towards them, as to giue Chriſt vnto them. Why many beleeue not.

Others more dangerouſly preſume of Gods fauour without a-

ny such ground whereon they build their perswasion, but onely on the outward charge of their life, which often is found deceitfull as was before shewed.

How to build faith on the Word.

Now followeth how a poore sinner (yet void of saving grace, and finding nothing in himselfe, which may make him bold to beleeue) may build vpon this ground, that so he may attaine to true faith, whereunto these three considerations be necessary.

Three considerations.

First, *what is said.*

Secondly, *To whom?*

Thirdly, *By whom*, that so he may haue good warrant to beleeue that hee shall inioy this mercy offered.

What is said.

For the former, the poore distressed sinner is to weigh with himselfe, that in this Gospel, and glad tydings of saluation; is proclaimed and freely offered forgiuenesse of sinnes through Christ, as is plaine the Apostle *Paul* his preaching to them at

Antioch

*Antioch, Act.*13.38. *Be it knowne vnto you, therefore men and brethren, that through this man is preached vnto you forgiuenesse of ſinnes*; where, as in all the former Scriptures, and in many others, Chriſt and all his benefits for our iuſtification, ſanctification, and full glorification is the matter offered, which beeing that which euery humbled ſinner moſt deſireth, how can it be but welcome newes to heare, that there are ſuch things prepared and offered as he moſt deſireth, which muſt needs moue him oft to ſigh for the ſame, and ſay, Oh that I might once haue my part in this vnestimable treaſure: but preſently comes in o his minde his owne vnworthineſſe, which driues him as farre backe from all hope, that euer any ſuch as hee ſhould haue part therein, wherein many a poore Soule doth remaine a long ſeaſon, becauſe hee cannot ſee any thing which

might make him bolde to beleeue, that there is any ſuch benefit prepared for him.

2. To whō

For remedie whereof, he is in the ſecond place deeply to weigh this wonderfull mercie of God, who ſo freely offers this great benefit of Chriſt, and all his merites, not to the righteous, but to ſinners; yea, to all without exception, to whom the Goſpel commeth, as we haue ſeen in the former Scriptures, where the ground of Faith was laid; And becauſe ſuch as haue moſt feeling of their ſins, are moſt fearefull, and hardlieſt brought to beleeue that this is tendered to them: therefore are they more eſpecially called, as appeareth, *Mat.*11.28.

Laden with ſin be ſpecially called,

Where Chriſt himſelfe hauing proclaimed, that all things are deliuered to him of his Father; meaning as elſe-where, that all *power is giuen to him, whereby he is perfectly able to ſaue all them that*

Mat.28,18

Heb.7.27.

come

come vnto God by him, inuiteth all that *labour* and are *heauy laden to come vnto him*, promiſing that he will *eaſe them*; whereby euerie poore ſinner, who feeles his wofull eſtate, by reaſon of his ſinne, and Gods curſe hanging ouer his head for the ſame, may certainly know that he is the party whom Chriſt calleth to come to him, and to whom this benefite of Chriſt and Saluation in him is freely offered, that ſo he may bee ſomewhat more raiſed vp, to conceiue hope, that hee ſhall in due time enioy the ſame; to which end euery one who faine would beleeue, is to conſider, that as there is no grace in any, why hee ſhould hope for ſuch fauour at Gods hand; (for Gods mercy in preparing and offering his Sonne a redemption for ſinners is altogether free and vndeſerued) ſo on the other ſide, there is no ſinne which ought to hinder any one from receiuing par-

Gods grace is free.

A fit compariſon.

don ſo freely offered vnto him: but rather as the greatnes of the diſeaſe ſhould more haſten the ſicke to ſeeke to ſuch a Phyſition as can cure all diſeaſes, and not keepe backe ſuch as bee called to be cured: ſo no heinouſneſſe of ſin ſhould driue any from comming to Chriſt (who is able and willing to cure all that come vnto him) but rather haſten the poore ſinner more ſpeedily to come to Chriſt, and ſo much the more, for that Chriſt ſhall haue greater glory in pardoning great offenders, and more loue from them being pardoned. As a Phyſition ſhall haue more credite in curing great then ſmall diſeaſes. So then the maine thing that muſt moue & draw a poore ſinner to come to Chriſt to bee eaſed, is the free mercy of God offering Chriſt without exception to all that being laden would bee eaſed, which euery one muſt apply to himſelfe, that ſeeing it hath

What muſt moue a ſinner to come to Chriſt.

hath so pleased God to send these glad tydings to him, to call him, command, and beseech him to receiue his grace offered: therefore he neede not feare, but may boldly beleeue and receiue Christ offered to him, as we shall furrther heare by and by.

For our further helpe, wherein, in the third place it shall bee highly needfull, well to weigh who it is that maketh this great offer vnto miserable sinners; euen God himselfe, who is both 1 *able*, and 2 *willing*, and 3 *faithfull* to performe what he promiseth; all which are so manifest that they need no proofe for the truth of them. 3. who promiseth.

But wee haue neede oft to set them before vs for our vse, to strengthen our faith in making vs more boldly to relye on Christ.

To this end are specified these testimonies of Gods power, mercy, and truth so often repeated in 1 Gods power.

the Scriptures, that wee might haue them euer before vs to vphold vs against our doubtings, and feares, whereof our nature is full; for though in generall none will deny but God is Almightie yet it may appeare in al ages, not onely the wicked, but euen Gods children haue doubted of Gods power, as though hee was not able to helpe them, as it is euident in Gods people in the Wilderneſſe, in their often murmurings through their diſtruſt of Gods power, *Can God furniſh a Table in the wilderneſſe.* For this cauſe was the Lord ſo often conſtrained to oppoſe his Almightie power againſt their diſtruſt. As for *Sarahs* laughing, thinking it impoſsible ſhee ſhould haue a child, the Lord ſaid to *Abraham*, *Is any thing hard or impoſſible to God.* And againe to *Moſes* obiecting. *Whether all the fiſh in the Sea ſhould be gathered for food for Iſrael in the wilderneſſe. The Lord anſwered*

Pſal. 78. 19

Gen. 18. 14

Numb. 11. 23.

ſwered: Is the Lords hand waxed ſhort, thou ſhalt ſee whether my words ſhall come to paſſe or not. The like many, whereby it appeares to be a great cauſe of vnbeleefe, that looking too much vpon the impoſsibilities, which are apparent to vs, and not oppoſing to them Gods power, we ſo deſpaire of helpe, as is moſt ſenſible to bee ſeene in poore afflicted cõſciences, whoſe chiefeſt feare and doubts are, that their ſins are greater then can bee forgiuen, and they thinke it an impoſsibility for ſuch as they are to be ſaued.

One cauſe of vnbeleefe.

Who now knowing by Gods owne Word, that Saluation in Chriſt is freely offered and proclaimed euen to them, though neuer ſo vilde and vnworthy, and that by God himſelfe, who is of all power in *Heauen and Earth to doe whatſoeuer he will*, & to whom nothing is impoſsible: this may bring the afflicted and deſpairing

Pſ. 115. 3. 135. 6. Ier. 32. 17.

sinner at least thus farre as to say then it may be, God will be mercifull vnto me, wherein I doubt not may be found some true faith in apprehending the mercy offered though so weake as cannot be discerned or felt by the beleeuer himselfe, & this I should take to be the lowest degree of faith.

Weakest Faith.

For the further strengthening whereof, it shall be much auaileable for all such as yet feele not their Faith, and for euery weake beleeuer, to cast their eyes vpon the wonderfull mercy and goodnesse of God, which alone maketh him so loath to cast away any poore sinner, and so willing to saue euen his enemies, and ranke traytours against his high Maiestie. Here if euer, is a fit place for all such Scriptures, as set out Gods mercy to poore sinners the more to perswade them to beleeue, as that of Ezek. 33. 11. where the Lord sweareth by himselfe; saying, *As I liue, saith the*

2 Goodnes and mercy of God.

the Lord, I haue no pleasure in the death of the wicked, but that the wicked turne from his way & liue turne yee, turne yee from your euill wayes, for why will yee die ah house of Israel And to like effect is that of Saint *Peter*, *That God is not willing that any should perish, but that all should come to Repentance.* 2. Pet. 3. 9.

Which Scriptures and many the like, are not to be vnderstood of Gods determining will and decree, but of his reuealed and approuing will, which he would haue vs to know and beleeue, that thereby wee might bee drawne to rest our selues vpon him for saluation, which whosoeuer (though neuer so great sinner) shall doe, he shall not perish, but haue euerlasting life. Obserue.

This then is that sure foundation of faith, wheron all that truely beleeue doe build: namely, the rich and free mercy of God reuealed in the Gospell, whereby all that shall be saued be drawn Foundation of faith.

drawne thankfully to accept this mercy so freely offered to them being yet starke dead in their sinnes, and voyde of all sauing grace; and therefore all they who looking into themselues, & finding nothing to draw them, but all to drive them from hope of life, are often & much to set before thē this vnspeakable & vnvaluable mercy of almighty God as in preparing such a remedie for all our miserie; so in making so free a grant thereof, in the Gospel to all sinners, excepting none. And now more specially in tendring to them: so that they may boldly accept this mercy in Christ offered to them, and shall not sin but please God herein; that thereby they may be drawn on in a further degree to beleeue to finde mercy at Gods hands: whereunto if one thing be added I see not what can be wanting to make the sinner bold to lay hold vpon Christ with all his merits

so

ſo freely offered to him by God, who is ſo able and willing to beſtowe *Chriſt euen vpon his* enemies.

This one thing I meane, is Gods truth and faithfullneſſe in performing with his hand whatſoeuer commeth out of his mouth; as *Dauid* and *Salomon* oft profeſſed, which howſoeuer (as before I ſpake of Gods power) it is confeſſed of all, that God is both faithfull and iuſt in all his promiſes, yet nothing is more common then in time of tryall to diſtruſt, and feare God will not be as good as his word at laſt whatſoeuer was ſaid, wee feare we ſhal periſh; we need not ſeeke for proofe hereof, which is ſo recorded in the liues of the moſt worthy ſeruants of God, who are otherwiſe highly commended for their faith: hee that hath any in-ſight into himſelfe may ſee too much of this in himſelfe, how readie we are to ca in-

3. Gods truth

to

to question Gods truth, when God deferreth the helpe we looked for.

To passe by all others, and to see this in the matter we haue in hand: from whence is it, that so few of those that bee truly humbled in the sight of their misery, who know and desire Christ; yea more, who haue heard and in generall beleeued the Gospell that it is the glad tydings of salvation, that Christ bids all that be heauie laden to come vnto him, and he will ease them? what is the cause, I say, that so few of these, doe so lay hold on Gods word, as to beleeue and to rest assured of their saluation by Christ?

Why so few humbled, beleeue,

I know no better answer then this, that when it comes to our selues, we cannot beleeue God will performe his word to vs; some thing or other will bee obiected by our vnbeleeuing hearts, why we may not beleeue

Against

Againſt all which wee haue no other Buckler to hold out but Gods truth, as *Pſ.* 91.4. *His truth ſhall bee thy Shield and Buckler*; which is ſuch, that hee cannot lye nor deceiue. To this end it is that God is called *the God of Truth*; Chriſt *the faithfull and true Witneſſe*; the holy Ghoſt *the Spirit of Truth*; the Goſpel *the Word of Truth*; that when our faithleſſe hearts ſhall ſtagger and doubt, whether they ſhall bee which God hath ſpoken, we may ſtay our ſelues vpon this immoueable Rocke (*God is faithfull.*) As often it is repeated to ſtrengthen our weak Faith. This then remaineth for the feeling of the heart of the weake in Faith.

Pſal 31.5. Reu.3.14. Ioh.14.17. Eph 1 13.

1.Cor.1.9.

That ſo oft as doubts ariſe concerning his Saluation by Chriſt, whether God ſo loue him, that hee hath giuen him his onely begotten Sonne, that hee beleeuing might not periſh, but haue

haue euerlaſting life, he hath no other thing in the world to perſwade him but this, that God (who cannot lie) hath ſaid it, and therefore hee may and ought to beleeeue, that Chriſt and all his benefits are his; wherein the more to moue him, he is to lay before him both what a great ſinne it is not to beleeue, no leſſe then *to make God a lyer*, as the Apoſtle *Iohn* expreſly ſpeaketh, and alſo what fearefull puniſhment it procurerh, euen a certain and remedileſſe condemnation, as our Sauiour himſelfe denounceth.

1. What a great ſinne not to beleeue.

1. Ioh. 5. 10 Ioh. 3. 18.

2. What danger.

By theſe and the like conſiderations is true faith, both firſt begotten, and afterwards increaſed in all thoſe that ſhall bee ſaued, which I haue more fully laid open, not onely for that it is the moſt principall matter to bee regarded, concerning true ſauing Faith; namely, how he that hath it not, may attaine to it.

Moſt needfull to get Faith.

But

But also, for that it is, if not the least knowne and laboured for, yet least attained vnto. For I haue obserued many very inquisitiue for some marks of faith who neuer so much as knew any thing which might draw them effectually to beleeue.

Many seeke for markes of faith in vaine.

And therefore now to end this point concerning the right and orderly way, whereby an vnbeleeuer is brought to true and sauing faith, my aduise is to all that finde their faith weake, and consequently theire liues much out of frame, that first they take good heed whereupon they build their faith, and that vpon Gods mercy and truth reuealed in the Gospell, which neuer changing are a sure foundation; and not vpon their owne change which oft is deceitful, and at best variable, and indeed is only an effect and fruit of Faith, accordingly shewing the strength and weakenesse of our faith, and can by

Build faith on Gods truth.

by no meanes be made any cause thereof.

Thus haue we seen both what this faith is whereby the iust doe liue, and by what meanes it is attained.

Now least any should gather out of the former, that any man may by his own indeauour, vsing these meanes, attaine to faith; I thinke meet to adde this, that although it bee Gods will & commandement to all, to whom hee sendeth his Gospell, that they should beleeue & receiue Christ offered vnto them, and therefore it is the dutie of euery one so to doe, and it is their sinne, and shall be their condemnation who doe not thus, as hath beene said in all respects; yet such is the corruption of all man-kinde by *Adams* fall, that not one soule hath either will or power to receiue his grace in Christ offered vnto him. *For God hath shut vp all in vnbelefe, that he might haue*

Faith is not in mans power, but wrought by Gods spirit.

Rom. 11. 32.

mercy

mercy vpon all, and *so many beleeued as were ordained to eternall life, and Faith is the gift of God, and none can come to Christ except the Father draw him.* Which is wisely disposed by God, that no man might haue cause to glorie in himselfe, but that the glorie of mans saluation may bee giuen to God. From whence it commeth, that besides this common fauour of saluation in Christ tendred to all in the Gospel; yea, and besides the common gifts of the Spirit which many receiue, who neuer receiued Christ by Faith. As knowledge both of mans misery and the remedie thereof. Sorrow for the one; and desire of the other; with such others (besides these I say) God in a speciall grace doth giue his holy Spirit to all that shall bee saued, who doth inwardly draw and encline their hearts to beleeue Gods free and gracious promises, and so thankefully to accept Christ offered

Act. 13 48
Eph. 2.8.
Joh. 6 44.

offered vnto them, whereby indeed they be truely made partakers of Christ, and all his benefits, and thereby be iustified and sanctified, and shall be fully and euerlastingly glorified.

And thus is a poore sinner by faith made the child of God, and heire of Glory. Now before wee proceed to our principall intention, to shew how this iustified man may liue by his faith; It shall not be lost labour to shew how this may be knowne of any, that he hath this true Faith, and how euery true beleeuer may be able to proue that he doth so, this certaine and infallible knowledge in any man that hee hath true Faith, *Riseth ioyntly from the causes and effects thereof*, and not from either apart, as shall be shewed.

How it is knowne a man hath this Faith.

Vnder the causes I comprehēd all that worke of God, whereby he worketh Faith in any, which standeth especially in these three things.

Causes of Faith.

1. That

1 That God by his Word and Spirit first enlighteneth the vnderstanding, truly to conceiue the Doctrine of mans miserie, and of his full recouerie by Christ. 1. Inlightning.

2 Secondly, By the same meanes he worketh in his heart, both such sound sorrow for his miserie, and feruent desire after Christ the remedie, that he can neuer be at quiet till hee enioy Christ. 2 Mouing the affections.

3 Thirdly God so manifesteth his loue in freely offering Christ with all his benefits to him a poore sinner, that thereby he drawes him so to giue credite to God therein, that he gladly accepts Christ offered vntohim. 3 Drawing to beleeue.

These three workes of God, whosoeuer findeth to haue been wrought in himselfe, hee may thereby know certainly he hath Faith. But without these what change of life soeuer may bee conceiued, there can bee no certainty

certainty of faith, and therefore I againe aduise, that this bee first and especially looked vnto for our comfort, wherein that none be deceiued with shewes of these in stead of substance, I take these to bee true notes of soundnesse.

1. For the first of inlightning there can be no doubt.

2. Triall of sorrow. For the second of sorrow, seeing the causes still remaine, namely, corruption and affliction, therfore this sorrow must continue to our liues end, though in a different manner, now mingled with comfort; whereas the former before Faith could haue none.

False sorrow. Whereas on the other side, the sorrow that quite drieth vp, was neuer found, as it is to be seene in many, who being once deeply afflicted, and in great heauinesse for their miserable estate, afterward comming to some comfort, are growne so secure and senseless, that hauing no true

true griefe or remorse for their daily corruptions, content themselues, that they were once cast downe,

Whose liues as they be foule and full of blots, so their ends be oft fearefull, either senseleſſe or vncomfortable: so dangerous it is, to quench the spirit in any part.

3. Triall of our desires.

Againe, for the triall of our desires after Christ, to proue that they be not sudden flashes, this is a certaine marke of soundnesse; that the more we taste of Christ the more we couet him. As the Apostle *Peter* exhorteth all that be new borne; *If so be they haue tasted how sweet the Lord is*; and this is that holy *hunger after righteousnesse*, to which our Lord Iesus promiseth blessednesse which many mistake, for such a desire as going before all faith, hath no promise of blessednesse.

1. Pet. 2. 1. 2. Math. 5 6. Holy hunger.

And great reason there is hereof why all true beleeuers should

more

more and more thus hunger after Christ, for that whiles wee liue here we receiue but the first fruits onely, and we haue but an earnest penny of that fulnesse we shall haue, and therefore we cannot bee fully satisfied with that we haue receiued, but still desire more.

4. Trial of faith.

Lastly, for the triall of the third worke of God, whereby he worketh faith, that any may know God hath wrought this in him in deed and in truth, and not in conceit and opinion (wherein many be deceiued,) I take this to be most infallible in the weakest of those who may know they beleeue, that though in temptations they bee driuen from their hold, yet afterward they returne vnto their rest, and finde Gods holy spirit drawing them yet to beleeue in God because of his word which though it be weake yet it is true faith; and not that wauering which hath no faith in it.

Difference betweene weake faith and wauering.

As

As may bee laid open by a plaine comparison for the weaker sort. In a paire of gold weights when they bee emptie, either ballance will hang wauering and not rest on either side: but if a graine bee put into one aboue the other, it will weigh it downe, yet so as the winde or a little iogge may set it vp; but if it be let alone, the graine will weigh it downe and so hold it: so is it between weake faith and wauering. When there is any credit giuen, and so any resting on Gods word after temptation, there is true faith; but where there is nothing but hanging in suspence, and vncertaintie, that is wauering, *which cannot looke to obtain any thing*, as the Apostle *Iames* speaketh. Thus by the cause is euery one to try himselfe, whether true faith haue beene wrought in him; which indeede are the more certaine proofe though not so easily seene. A fit comparison. Iam. 1 7.

Proofes from effects.

Now follow the proofes taken from the effects and fruits of faith, which be more manifest, but not so certaine, vnlesse it bee also as manifest that they come from faith.

To make this plaine to those for whose sakes I write these (that is, weake beleeuers:) The principall effects of faith, be ioy and loue; ioy in the benefit, and loue to God the Author of it. These bee such as a man may easily see whether he hath them in him or no. But if any man can say hee hath ioy of his saluation, and loues God for it; to say nothing yet of the truth of these, vnlesse he can prooue that these grow out of the tree of Faith; they can no more proue that hee hath faith, then fruit growing on one tree can prooue another tree to be good. For wee shall see that both these and many other supposed fruits of faith, are nothing lesse, but are bastard fruits.

Two chiefe effects, ioy, and loue.

Bastard fruits.

fruits, and meere naturall affections: I meane such as may be in a naturall man not regenerated, but only enlightened & wrought by such a working of the Spirit as may be in a reprobate: And therefore neither these nor any other change of life can bee proofes of Faith further then it is manifest they come from Faith.

The ignorance of this deceiueth many who build their Faith on these, whereas true fruits grow from Faith. Dangerous errour

But to come to the triall of our faith by the effects thereof, which though they bee many, yet may be all contained vnder this one, of receiuing the Spirit; not as a Stranger to doe some worke and so to depart, but as an inhabitant to dwell with vs for euer. And therefore this is set downe as the vnseparable marke of true receiuing Christ, which is onely by Faith. This Triall by the Spirit. 1 Cor. 6. 19. 1 Ioh. 2. 25.

is manifest in the Epistle of *Iohn*, 1 Ioh. 4.13 *Hereby wee know that wee dwell in him and he in vs, because hee hath giuen vs of his Spirit*: and to like effect in the *Galathians*; Gal.4.6. *And because ye are Sonnes, God hath sent forth the Spirit of his Sonne into your hearts crying, Abba Father.* Gal.3.2. Againe in *Galathians* 3.2. which is as manifest by all experience: when God vouchafed effectually to call one to imbrace Christ, he sent immediately vpon them his holy Spirit, which at first was in extraordinary manner, as in the *Acts*, but afterwards in ordinarie manner, as in the *Ephesians*, where it is said: *That they after they beleeued were sealed with that holy Spirit of promise, which is the earnest of our inheritance, vntill the redemption of the purchased possession, vnto the praise of his glory.* So then euery one that will prooue that hee hath truely beleeued must bee able to shew that hee

Act.10.44. Eph.1.13.

is

is thus ſealed with the holy Spirit promiſed to all beleeuers.

How the Spirit is knowne.

The Spirit is knowne by his working, which though manifold, yet in this caſe may well be contained vnder theſe two; Ioy, and Loue (as we before ſaid:) in regard whereof, this grace of the Spirit is not vnfitly compared to Fire, which hath two properties; Light, and Heate; which though they bee vnſeparable, ſo that where Fire is, both theſe muſt needs bee, yet they are not both a like ſenſible; for oft the heate of Fire may be felt when no Light can bee ſeene. So is it with theſe of Ioy, and Loue, eſpecially in weake beleeuers; who though their faith bee ſo couered vnder their corruptions that they cannot oft times haue ſuch ſight thereof, as might breed ioy and comfort in their ſaluation, yet their loue to God can neuer be ſo quenched, that

As fire.

Weake beleeuers.

they ſhall feele no heate in it. But if they ſhall be well tried what hearts they beare to God, it can not be hid, but they beare a louing affection to him, approuing of all that hee doth to bee well done; yea, though hee ſhould condemne them; beeing grieued for offending him and very deſirous to pleaſe him. All which and many the like be euident proofes of their true loue to God, whereby they may prooue that there is in them ſome perſwaſion of Gods loue towards them, which cannot bee without true Faith; though Faith in it ſelfe, much leſſe the ioy therein cannot bee ſeene. And this I iudge to bee the cleereſt proofe which a weake beleeuer may haue, that hee hath any Faith; which I deſire the more may be regarded, for that in my beſt experience I haue euer found nothing more auaileable to comfort a truely afflicted

Beſt comfort to weake conſciences,

conſci-

conſcience (that is, one whoſe heart is oppreſſed with ſorrow, for that ſeeing his miſery, and deſiring Chriſt his onely remedie; yet cannot beleeue, at leaſt cannot ſee he doth beleeue,)

To returne then to theſe effects of Gods Spirit, whereby it is manifeſt who hath the Spirit of God dwelling in him; Euery one muſt examine his owne heart, what ſound ioy and comfort he hath of his ſaluation by Chriſt, and what true loue he beareth to God for the ſame; which two be as the two maine Armes of the tree of Life, from whence doe iſſue and ſpring all other branches of a godly life.

From the former, that is, the ioy of Faith, doth grow all comfort in God, that we ſhal receiue from him in due time and meaſure all needfull bleſsings. From loue proceedeth a carefull conſcience to yeeld God all cheerefull obedience, both in duty to-

Ioy.

Loue.

wards God and towards our neighbour; in all which whosoeuer hath no part, he may thereby know that as yet he hath not receiued Gods Spirit; but on the other side, if any man doe finde these in him, and his heart doe not beguile him, hee may haue boldnesse, that he is a true liuing member of Christ.

Many deceiued.

But for so much as this is too too common, that many bee deeply deceiued, on both sides: some (and these the fewer and better sort mistrusting themselues) that these are not in truth in them, and so fearing they haue not truely receiued the spirit, and therefore are none of Christ; when as in deed and in truth they haue both, whose case is good though they see it not, and so remaine vncomfortable.

Mistrust yet safe.

Presume.

Others, the greater and worser sort do flatter thēselues, that they haue these and such other fruits of

of the Spirit, and ſo haue true Faith in Chriſt, and Saluation when indeed they haue none of theſe in truth, but vain ſhaddows of them.

It is a matter exceeding needfull, to ſet downe ſome plain and infallible markes of ſoundneſſe, whereby euery one may bee able to diſcerne of his eſtate, whether he haue rightly receiued the grace of God or no, that hereby the ſound-hearted (though weake and full of doubts) may be quieted, if not comforted; and the proud Hypocrites and preſumptuous profeſſor may bee diſcouered and diſcomforted; wherein great care is to bee had that the gate bee not made too wide to let in the Libertine and looſe liuer, or to ſtraight to ſhut out the pooreſt and weakeſt beleeuer.

Great care needfull.

Markes of ſoundneſſe.

One eſpeciall make of a ſound heart I haue obſerued (chiefely in young Chriſtians

1 Feare of being deceiued.

and weake beleeuers) is a godly iealousie of being deceiued with false Faith, ioy, and loue, which maketh them careful to examine themselues, and willing to be tried by others; yea, they be earnest with God to try them, to discouer to them the false-hoode or weakenesse of their hearts, that both may be reformed: whereas on the other side, the vnsound heart will not be tried, but as he flatters himselfe all is well, so he takes it very ill to be suspected by others.

2 Poore in Spirit.

2 Another note that the grace we haue receiued is true and not counterfeit, is this; that vpon search, finding that wee haue some sorrow for our frailties, & some desires of beeing cleansed by Christ, and some Faith and hope therein, with some ioy and loue of God for the same; yet we haue withall, such a sight of our pouertie in all of these, as makes vs often mourne for our

wants

wants, and to thinke so meanely of our selues, that wee highly esteeme the graces of God in others, and for our owne parts desire and labour for nothing more, then to haue all these increased in vs. These and the like be the humble thoughts and desires of those that haue truely tasted of Gods grace.

But they who thinke euery little pricke to bee deepe wounding, or carnall and worldly sorrow to be the true godly sorrow, and their vaine wishes to be feruent desires, their fantasies to be faith, and so for all the rest of Gods gifts bestowed vpon them; doe dote vpon them, and their happinesse in them, and so liue merrily, casting away all mourning for their manifold corruptions, and be very busie in censuring of others, and aduancing themselues: and now being full doe take their ease, and grow loathfull in holy exercises (especially

Proud dote

ſpecially in priuate) theſe I ſay, and ſuch like, are farre from true regeneration, and might, if they were not blinded, ſee their eſtate more dangerous then ſuch as neuer ſaw the light.

3. A third marke of a true Iſraelite, ſuch as *Nathaniel* was, in whom was no guile, may bee this, That he is the ſame inwardly, and in deed, which he is outwardly, and in ſhew: as the Apoſtle ſpeaketh of the *Iew*, and of Circumciſion, ſo may wee of a Chriſtian, and of Baptiſme; *That it muſt not bee outward onely, and in the fleſh, but inward of the heart, in the ſpirit, not in the letter; whoſe praiſe is not of men, but of God.* Whereby appeareth that all ſuch who onely make a faire ſhew of faith and loue, when in truth theſe be not in them, theſe be plaine Hypocrites, ſo farre from happineſſe as they bee from ſinceritie.

2. Sincerity.

Rom. 2. 28

4. Laſtly, to end this point, great

great euidence may be had, that our profession is sincere and not fained, *from our obedience to Gods Commandements, and that two waies, partly from the matter, partly from the manner.* In either of which we shall see apparant difference betweene the childe of God, and him that is onely in shew.

4. Obedience in matter and manner.

Hate all sin.

For the former, the true child of God from his heart hateth all sinne, which hee knoweth to be sinne; yea, those sinnes most, which most annoy him, and such as his corrupt nature is most inclinable vnto: and contrarily in his heart desireth to please God in all things, and so in truth laboreth chiefly to yeeld obedience to God in those duties, to which naturally hee is most vnwilling; and so indeede doth mortifie the flesh, when it would most raigne ouer him.

Carnall cherish sin.

The carnall Protestant on the other side, will euer haue some sinne

ſin ſo ſweet, that hee hides it like Sugar candy vnder his tongue, and cannot forgoe it, and hee muſt bee borne with in ſuch ſinnes as are moſt pleaſing to his nature; as the proud perſon in his pride, the voluptuous in his pleaſures, the couetous in his ſinfull gaine, which ſhewes that their heart is falſe, and doe leaue ſome ſinne for by-reſpects; for did they in truth hate ſinne, becauſe it is ſinne, and offendeth God, they would hate one as well as another.

Partialitie. So againe, he that pretenderh conſcience in ſome duties commanded, and wilfully neglecteth others, which he knoweth God requireth of him, and will by no meanes bee brought to doe them, his heart is vnſound, reſpecting more his owne eaſe, gaine, and credit, then Gods honour or fauour towards him. As for example, that he will not forgiue an offence, or debt, and will

will not ſhew mercy, and relieue by giuing and lending, when hee knoweth hee ought. And ſo for the firſt Table. hee that wilfully neglects holy exerciſes of Religion by himſelfe, and with his Family, which he confeſſeth he ſhould vſe, and wil not ſanctifie the Sabbath which God commands; Theſe men and the like can haue no ſound proofe or comfort, that they be truly regenerated.

In all which I would not bee vnderſtood of frailtie in neglecting the good commanded, or doing the euill forbidden, both which doe fall into Gods true children, *whoſe will is preſent* to doe the will of God, though through the ſtrength of corruption and weakeneſſe of Grace, they much faile in either of theſe. But I ſpeake of ſuch as *ſet their hearts to ſinne*, as in the *Pſalme*, and their hearts riſe againſt ſuch duties, ſo that they will

Frailtie.

Rom. 7. 18.

Pſ. 66. 18.

Preſumptuous.

will not (as they ſay) be held vp-
der ſuch ſlauerie; theſe be hol-
low-hearted Hypocrites, what
ſhew ſoeuer they make to the
contrarie in any caſe notwith-
ſtanding.

Manner of obedience.

5 Now for the other pro-
pertie of true obedience concer-
ning the right manner thereof,
this is the care of thoſe who
make conſcience to pleaſe God,
that they content not themſelues
with the deed done (as to heare
Gods Word, to pray, to giue
almes, and the like) but they en-
deauour to doe all theſe in ſuch a
holy manner (eſpecially for the
inward affection) as God requi-
reth; and therefore be as much
humbled for their defects this
way, as if they had not dõe theſe
duties at all, whereas the hollow-
hearted Hypocrite, ſo cõtenteth
himſelfe, yea, boaſteth of the
outward deed done, that hee
thinkes himſelfe wronged, if hee
be not aprooued of God, and
com-

Hypocrite.

commended of men. Witnesse these, and such other voyces of theirs to God: *Why haue wee fasted, and thou seest not? Wherefore haue wee afflicted our soules, and thou takest no knowledge?* And againe, *I fast twice in the weeke, I giue tythes of all that I possesse.* Take *Saul* for example, saying: *I haue performed the Commandement of the Lord.*

Esay 58.3. Luk.18.12 *Saul.* 1.Sam. 15 13.

In which it is manifest, they looke onely to the outward worke, and *so wash onely the outside of the cup*, but neuer looke to the heart, and in what manner they performe these and all other holy duties.

Mat.23.25.

Thus haue wee seene some speciall markes, whereby euery man who taketh vpon him the name and profession of a Christian, may try himselfe, & know whether his heart bee vpright, and his conuersion sound, without which there can bee no true comfort. But hee that findeth

these markes of Christs sheepe vpon him (though not so cleerely as some others may) hee may haue boldnesse before God, and assure himselfe that hee hath rightly receiued the grace of Gods Spirit.

So then to conclude this point, how any man may certainely know by the causes and effects soundly wrought in him, that he hath true faith, and thereby is a true member of Christ, and so the childe of God, and heire of life euerlasting.

I desire euery one wisely to lay all together, and to raise vp their iudgement of their estate, not vpon a piece or part thereof, but on the whole worke ioyned together, which is onely auaileable to proue any to bee a house or Temple for the Holy Ghost to dwell in.

Not a peece, but a whole worke.

This I adde for their sakes who dangerously hazzard their hope of happinesse vpon some one

one of these workes of Gods Spirit, or more, which may be in those that perish, who haue many of these. (I say not in a sanctified manner, but in a common sort, as hath beene shewed already,) whereas this among all, is one infallible marke of Gods regenerating and sanctifying Spirit, that where he beginneth, hee perfecteth his worke; whom he vniteth to Christ by Faith, hee quickneth and purgeth: so that Faith without fruits is a dead stocke, and al fruits not growing out of Faith, are but as wilde and bitter Grapes, vnacceptable to God, and vnprofitable to man.

Faith and fruits ioyned.

Hauing hitherto shewed what true Faith is, how it is wrought, and how any man may know, that this is truly wrought in him by Gods Spirit.

How to liue by Faith.

Now it followes to consider, how hee that indeed hath this precious Faith may liue thereby; which

which is the principal matter by me in this Treatise intended. For the better vnderstanding & practise whereof wee are wisely to weigh these two things.

First thing, *What is to liue by Faith.*

Secondly, *How this is attained.*

To liue by Faith, what

For the former, to liue by Faith, is this; That God hauing made promise of good things, more then wee could aske or thinke, that no good thing shall be wanting, & whatsoeuer commeth, shall be for our good. We are so to beleeue, that we therby be as wel satisfied when we haue no meanes of helpe, as if we had all that our hearts could desire: which is to bee seene both in

In earthly.

Earthly and Spirituall matters. As for example; if a man should fall into any grieuous calamitie, as into a dangerous disease, and should see no way of helpe, yet if hee beleeue that God will surely helpe

helpe him one way or other; this will make him so to rest contented and comforted, as if he had all present helpe that could bee deuised.

In spiritual.

So for Spirituall; If any should fall into sin, so as he had no hope of pardon and amendment, yet then to beleeue, so as he had vpon Gods promise for both, and so to be comforted, this is to liue by Faith.

The practise of both is plaine in Scripture, and in the liues of Gods faithful Seruants. Notable is that of *Abraham*, whereof *Genesis*, which the Apostle cyting, *Rome* 4.18. affirmed *that hee aboue hope beleeued in hope, that he might become the Father of many Nations, according to that which was spoken, so shall thy Seed be.* Wherein it is euident, that *Abraham* seeing no possibility in natural reason, that he being so old, and his wife not onely barren from her youth, but now past child bearing

ring

ring should haue a sonne; yet he,
Verse 19. as it is said, *Not weake in Faith, considered not his owne body now dead, when hee was about an hundred yeers old, neither yet the deadnesse of Sarahs wombe, staggered*
20. *not at the promise of God through vnbeliefe, but was strong in Faith, and gaue glory to God, &*
21. *being fully perswaded, that what hee had promised, he was also able to performe.*

The selfe-same is to be seen in that honourable companie of those worthy Seruants of God in all ages, from the beginning of the world to that day, mentioned, *Hebr.* 11. who all are brought in a Cloud of witnesses, testifying this truth, that, *The iust shall liue by Faith.*

In all which may appeare, that in whatsoeuer estate or straight they were brought into, yet they so liued by Faith, that nothing could dismay them, much lesse ouerthrowe them. By whose example wee might

might learne, if that we would make the right vse hereof, that what condition soeuer should befall vs, that wee might so rest on Gods word and promise for all helpe needfull, that in greatest conflicts we should bee *more then Conquerours*, as the Apostle speaketh. What a blessed estate this were, it is not hard to shew, whereof wee may see more, when wee haue better learned how to attaine hereunto, thus to liue by faith, which was the second thing in this poynt propounded.

Rom. 8, 37.

A blessed state.

For the attaining whereof, these two things are carefully to be performed.

How to attaine to liue by faith.

First, *To call to mind Gods promises.*

Secondly, *To apply them.*

For the former, in all time of need, that is, whensoeuer God shall bring vs into any straight that we see not any way of escaping, or meanes for our reliefe, in

in such sort that wee begin to sinke into many feares and vexations of minde) then to enquire, if there bee any good word of the Lord spoken for our comfort; that so calling it to minde, wee might raise thereout such hope of helpe in due time, as may quiet and content vs till we do enioy in effect that which before we did expect.

Ground of faith.

This doe I take to bee the ground of all our faith whereby we liue, bee maintained, and vpheld in all our trials: As was

Page 20.

before more fully layd out when I shewed the way how any doe at the first attaine to saving faith; which is no other here intended, for the daily increase of faith, that we may liue thereby, but the continuance of the same meanes, namely, to call to minde and to lay before vs,

Continuance.

Gods gracious promises made to comfort his people in all their necessities, that thereby

we

wee might bee comforted and quieted in all the tempests of our vnruly thoughts and distempered affections, patiently to wait on God for his helpe, which shall not be wanting in that time, sort, and measure, which he seeeth most meet.

This beeing then the ground of our faith: whereby wee liue: namely, Gods promises, which are so many Legacies bequeathed vs by our heauenly Father, and by his Sonne Iesus Christ in his last Will and Testament, what can bee more behouefull for vs then to search this Will and Testament for all such Legacies as may concerne vs? and seeing they bee many, some way or other to get into our mindes and memories, or at the least, the most principall of these, that we may haue them in a readinesse for our vse in all occasions to minister so good comfort, as if wee had the best helpe present

Promises be Legacies.

To gather promises,

wee could deuiſe, and deſire. What will bee the gaine of this practiſe, I had rather bee found by proofe, then heare by report, and ſo I hope we ſhall doe when we ſhall be more particularly directed, to put this inſtruction in practiſe. But yet before hand for encouragement, thus much will I ſay, and no more then ſhall bee found true, That hee who ſhall but endeauour in any truth to practiſe this which heere is taught, ſhall finde his whole profeſsion (what euer his condition ſhall be of proſperitie or aduerſitie) more eaſie, and more comfortable.

Gaine great.

And therefore to vtter my thoughts more plainely, (it may be) I aduiſe all that be weake of memory, and not ſo exerciſed in the Scriptures (as ſome are that they can readily vpon euery occaſion call to mind ſuch promiſes of God, as bee then moſt fit for there vſe; that ſuch, I ſay, if

How to gather promiſes.

if they can write, would collect and gather out of the holy Scriptures, ſuch ſpeciall promiſes as they ſhall conceiue may moſt concerne them, and be fittſt to ſtrengthen their faith as neede ſhall require.

For ſuch as bee not able fitly thus to relieue themſelues, my next labour ſhall bee to gather ſome ſpeciall promiſes; ſuch as I conceiue bee of moſt vſe in our ordinarly affaires and courſe of life, and referre them to their places. that they may more readily be runne vnto, vpon all occaſions. I will helpe the weake.

And likewiſe I will ſhew how theſe may be applyed to our ſeuerall neceſsities, for the ſtrengthening of our faith, that ſo we may liue thereby, and finde ſufficient contentment in God, when all other helpes faile. All which wee ſhall hereafter more ſee in their place.

But now to proceede with

that I haue in hand, to ſhewe how this vnualuable benefit of liuing by Faith may bee attained.

1 To call to mind promiſes. Pſ. 85. 8.

1 The firſt thing required hereunto, I haue ſhewed, is to vſe the Prophets words, *I will heare what God the Lord will ſpeake; for he will ſpeake peace vnto his people, and to his Saints, &c.* That is, to call to minde, what comfortable promiſes God hath made to his Children, in ſuch caſe or condition as wee bee in, that thereon wee may build our Faith, and liue thereby. To which end, this in the next place is to be performed, that we may attaine to this grace to liue by our Faith: namely, *That we wiſely apply theſe promiſes, both to our perſons, that wee bee the true heires of them: and to our preſent condition*, that it is ſuch as God hath ſpecially made his promiſe vnto, if the promiſe bee ſpeciall.

2. How to apply theſe promiſes to our ſelues.

For

For wee ſhall ſee there be generall promiſes, which all may and ought to apply to themſelues.

Now for the better practiſe of this dutie, that we may ſo apply Gods promiſes to our ſelues, that wee may thereby haue our Faith encreaſed, and wee liue thereby, we *are to vſe meditation and prayer*; and that not ſlightly in common manner, or ſeldome, but often and earneſtly, with wiſedome and conſcience; and all little enough, ſo to keepe our Faith aliue, that it alone may vphold vs, when nothing elſe can.

Meanes of application be Meditation and Prayer.

Vnder this Meditation I containe ſuch a conſideration of Gods promiſes, as may leade vs to ſee, what his good will and pleaſure is, what a Fatherly care of our welfare he hath, and not onely how able, but how willing alſo hee is to helpe vs. And leſt we ſhould be diſmaied, firſt

Meditation

by our vnworthinesse, we are to consider, That all Gods fauour is free, procured by none, but that he *shews mercy for his owne names sake*, which is oft so said, and alwaies vnderstood.

Gods fauour is free

Or secondly, for that some of those his promises are made to certaine speciall men, *Abraham*, *Dauid*, *Paul*, and the like, and not belonging to vs, we are to remember, that whatsoeuer God promiseth to any one of his children, not in any speciall or proper respect, onely concerning such a person, and for such a time, as the promise to *Abraham*, that in *Isacke should his seede be called*, and many other like promises which properly belonged to them only, to whom they wer made.

Gen. 21. 12

But whatsoeuer God promiseth, though particularly to one yet in no speciall respect, but as a common fauour belonging to all Gods children.

A particular may be to all.

That

That promise euery childe of God may and ought to apply to himselfe, as if it had beene spoken by God to him in particular.

An euident proofe hereof we haue in that promise made to *Iosh.* 1. 5. *Iosua*, *That God would neuer leaue him, nor forsake him*, which the Author to the *Hebrewes* 13. 5. is bolde to apply to those to whom he writ, exhorting them that their conuersation *bee without couetousnesse*, *and to be content with such things as they had*, *and* that vpon this reason, *Seeing God had promised that hee would not leaue them nor forsake them*: where wee see hee applyeth to all the faithfull that promise, which was particularly made to *Iosua*. So are wee to doe with all the promises made to any of the faithfull wherein wee see no speciall limitation, that it cannot belong to any other. For further warrant hereof this may serue, that

Rom. 15. 4 the Apostle telleth vs, *Whatsoeuer things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture might haue hope.*

2. Cor. 1. 20 And more specially seeing all the promises *are yea and Amen in Christ*: that is, they be all set out in Christ, to be offered and bestowed in a constant and vnchangeable manner, (as a learned man *Beze.* well expoundeth this place.) So that he that hath Christ, hath an interest and right vnto all the promises of this life, and that to come. As the Apostle speaketh of godlinesse, 1. Tim. 4. 8 which is the daughter of faith, and cannot bee without faith, more then a child without a mother. Therefore euery faithfull soule (who cannot but bee godly) may assure himselfe to be

Euery beleeuer is heire to Christ, true heire to all the promises which God hath made to his children in Christ; and so farre may boldly apply them all to him-

himselfe, as if they were personally made to him. And so much for the former part of the application of the promises to euery one his owne person.

2. How to apply the promises in particular.

Now for the second, how to apply them yet more neerely to our present state and condition whatsoeuer, seing the Lord hath yeelded so much to our weakenesse, as not onely in generall to make out his promises to all his Children, but to descend particularly to our seuerall estates and necessities, bodily and spirituall; that in what condition soeuer we be, and whatsoeuer worke of his we shall vndertake, hee hath made promises to his Children *To bee with them, to succour and support them, that no euill shall hurt them, no good thing shall bee wanting, and whatsoeuer doth come shall be for their good.* Seeing God, I say, doth oft more specially intaile his promises; that is, bequeath them to such and such

Ps. 91. 15. 10. 84. 11. Rom. 8. 28.

perſons; as to the *humble, to the meeke*, to the *hungery*, to the *afflicted*, to the *fatherleſſe, widdow*, and the like many; and ſo like wiſe to our *prayers*, *hearing of* his word, and *all other holy exerciſes*, yea to *all obedience* to any of his Commandements.

Wiſe'y weigh our condition.

This ſhall be our wiſedome, and is our dutie more ſpecially to weigh how theſe belong vnto vs; and finding our ſelues ſo qualified, and in ſuch condition as the Lord made his promiſe vnto; wee may the much more confidently apply his promiſe to vs in ſuch eſtate, that ſo wee may more comfortably beleeue and looke for his helpe all-ſufficient, and in due ſeaſon. Which what quiet it will bring to any in diſtreſſe, cannot be hid, or doubted of. And this is that which I haue conceiued tobe the right way of application of Gods promiſes by the Meditating & wiſe conſidering of them.

that

that so wee may haue our vse of them.

But yet all this is not sufficient, in regard of our great frailtie, who be not onely blind, not able to search and see these promises, and forgetfull as the *Hebrewes* were, *chap.* 12. 5. of whom he sayth, *They had forgotten the consolation.* But wee are as the two Disciples, whereof *Luk.* 24. 25. *Slow of heart to beleeue what God promiseth to vs.* Neither in deed can we beleeue first or last, more then God by his Spirit shall worke in vs, as both by Scripture and daily experience is to bee seene, how exceeding full of doubts we are, when we can see no meanes to put vs in hope of helpe, but doo pitifully sinke downe in despaire

Our frailtie.

None can come but drawn.

In regard whereof our onely refuge is to flie to God, and to ply him with feruent Prayer, that hee would by his Spirit both reueale vnto vs what bee those preci-

3. Meanes of applying the promises, is, Prayer.

precious promises which hee hath made vnto his people in his holy Word; and likewise giue vnto vs wisedome rightly to iudge of them, and fitly to apply them vnto our selues in euery estate wee shall be in: yea, and aboue all, to moone our hearts so to beleeue them, that wee may thereupon assure our selues of all needfull helpe in due time; seeing God all-sufficient and faithfull, hath promised it; and so with comfort and patience waite for the accomplishment thereof. Which seeing it is so weakely attained, euen by those that haue receiued some true and sauing grace, as euery one that will well weigh his own practise, may easily see: It sheweth full well, that this duty is not sufficiently performed. I make no doubt but these of whom I speake, doe constantly call vpon God, and therein doe vsually pray for faith, which as I must

muſt needes approue and hope that it is not without his fruit: ſo I deſire in this caſe a further matter, that they who would liue by faith, doe ſo conſider of the great benefite attained hereby, and dammage by the want hereof, that they may make it that one thing which they doe begge of God; and therefore eſpecially in caſe of neceſsitie be ſo importunate with God for this grace, as to giue him no reſt till he fulfill their deſire.

We muſt be feruent in Prayer.

Thus if any ſhall ioyne theſe two, feruent Prayers, and diligent Meditaton on Gods promiſes, I nothing doubt, but dare from the Lords owne mouth aſſure him that hee is the man who ſhall ſtand, when others fall, *and ſhall ſing for ioy of heart, when others ſhall cry for ſorrow of heart.*

For to theſe (if to any) may that promiſe, *Eſay* 65. 13. be applied, and to whom elſe may that agree:

Math 7.7. agree: *Aske and yee shall receiue, seeke and yee shall finde, knocke and it shall bee opened vnto you?*

Psal, 125. 1. *So that he whom thus trusteth in the Lord, shall be as mount Sion, which shall neuer bee moued.* Yea more, before I conclude this point which I haue vndertaken, concerning liuing by faith, this will I adde, what I conceiue will be the exceding gaine hereof; which I haue once or twice before generally mentioned, but reserued more particularly to this place to lay open, to this end, that they who desire to enioy these sweet comforts, may bee willing to vse the meanes prescribed, for the attaining thereunto.

Gaine of liuing by faith.

Fore-warning. Wherein vpon some tryall, I will forewarne of this danger, which will hardly bee auoyded without great care: that though the labour to liue by Faith bee neither odious nor vnpleasant, much lesse so grieuous as cannot

not bee endured: yet our corrupt nature will not eaſily bee brought to vndertake it, and more hardly bee held with any conſtancie to continue it; Whereby it will come to paſſe, that few will find the fruit hereof promiſed; which I obſerue comes to paſſe by a ſpeciall policie of Sathan, (who knowing that all our ſtrength to reſiſt him lyeth in Chriſt: and all the helpe wee haue from Chriſt is principally by faith) doth therefore in ſpeciall, labour by all meanes to hinder our growth in faith, that ſo hee may more eaſily ouercome vs. Wherefore weare exhorted, 1. *Pet.* 5. 9. *To reſiſt the Deuill ſtedfaſt in faith* And our care muſt bee to *ſtriue for the maintenance of the faith which was onee giuen by the Saints*; As the Apoſtle *Iude* exhorteth And *aboue all to take vs to the ſhield of faith, that wee may quench all the fiery Darts of the Diuell*; That

Few labour for this or attaine to it.

Wee muſt reſiſt Sathan.

Iud. verſ. 3. Eph. 6. 16.

That is, those dreadfull terrours of an afflicted conscience arising from sense of Gods wrath hanging ouer vs, which as venomed Darts lye burning in the flesh, so these doe torment mens consciences.

Commodities by faith

The more to mooue vs to bee specially carefull herein, let vs well weigh what be the vnualuable commodies hereon ensuing, that we may to our comfort enioy the same. in thinking of these, mee thinkes I might make a like answer, to this question, Where is the benefit of liuing by Faith, to that which the Apostle made: *What is the profit of Circumcision? Much euerie way.*

Rom. 3. 1, 2

For to say the truth, there is no good thing which God hath prepared for the Sonnes of Men, or promised to any of his Children, or they may euer looke for and enioy, which can any other way bee obtained but by Faith. As the Scripture plentifully shewet*h*

sheweth, especially in that worthy Chapter, *Heb.* 11. where it is further said, *vers.* 2. *That by faith the Elders obtained a good report*; Which I vnderstand thus. That neuer was nor can be done any act, which is worthy true praise, but by faith. For as it must needs be sinfull that is not done of faith, and cannot please God; so where true faith is, (according to the measure of it,) it carries aboue all strength of nature to such admirable effects, as doe euidently shew the power of God to bee present, and chiefe agent therein. As may well be concluded out of that which the Apostle prayeth for the *Ephesians; That they might know what is the exceeding greatnesse of Gods power in vs that beleeue*; which wee see, admirably extolleth the excellency of Faith. Now therefore not to rest in generall, but to lay open some part of these great treasures, which are enioyed

No worthy act but by Faith.

Eph. 1. 15.

Master *Rogers* seauen Treatises,

ed by Faith: I might content my selfe to referre such as desire to behold, and attaine the fame, to that excellent Treatise of the priuiledges which belong to euery true Christian, set out by Master *Rogers* (which I could wish were better regarded,) wherein is fully laid out, what speciall fauours, and benefites God hath prouided for his children, both in this life, in all the seuerall estates thereof, and in the life to come; all which being the free gift of God, and Legacies bequeathed to vs in Christ, are receiued of vs onely by Faith: and are so many strong motiues to stirre vp all to stand fast in the faith, and by all good meanes to maintaine the same. But seeing that many haue not the Booke, and others want leisure or delight to reade such large Treatises: I will draw out, some of the principall, which shall bee sufficient to perswade vs

vs to ſpare no paines, whereby we may be made partakers of ſo great benefits. Wherein let this be firſt: That whereas they bee exceeding few who attaine to that bleſſed eſtate, ſet downe *Rom.* 5.1,2,3,4,5. yet they that be iuſtified by faith doe enioy them all.

As firſt, *To haue peace towards God:* That is, whereas euery ſoule *by nature is the childe of wrath*, and ſo at mortall warre with God, being a ſeruant of ſin and Sathan, Gods ſworne enemie: and therefore vtterly out of Gods fauours, and ſubiect to his fearefull indignation: Now for ſuch an one to be releaſed from his treſpaſſe and puniſhment; and *to bee ſo reconciled to God through our Lord Ieſus Chriſt*, that there is an euerlaſtiſting peace concluded betweene God and him, that there ſhall neuer be any more variance, or diſpleaſure; this cannot bee thought

10. Benefite of faith, is peace.

though a ſmall benefit. And if it were betweene a Rebell and his Prince, it would bee redeemed with a great price. This is much, yet behold more; For as it is a farre higher fauour, for a Traytour not onely to be pardoned, and freed from the Kings diſpleaſure, and ſo fully reconciled: but to bee taken into ſpeciall grace, and made one, whom the King ſingularly loueth, and maketh of his priuy Councell, and takeh great delight in, ſo that hee may haue free acceſſe into the Kings preſence, and to whom the King can denie nothing: in a word, to bee aduanced as *Ioſeph* in *Pharaohs* Court, or *Mordecay* in *Aha-ſhuerus* Court, ſo to bee taken into like fauour with God: yea more, of an Enemie to be made a Sonne and heyre; yea, coe-heyre with Chriſt: this is ſo high a fauour, as more cannot bee conceiued. Yet this is that which is here added

2 To be addmitted into high fauour to be Sonnes.

ded to the former; That we who be iustified by Faith, by *Christ haue accesse through Faith vnto this grace wherein wee stand.* Which I thus vnderstand (as I said) that we be not onely fully and freely discharged from all Gods displeasure iustly conceiued for our sin, & so a full peace made between Gods and vs; but hereby also *we be aduanced to that high dignity to bee the Sons of God* as it is called, *Ioh.* 1.12. *Which is that grace wherein wee now stand.* By meanes whereof wee may boldly cry *Abba Father*, and haue free accesse to come into his presence *to aske what wee will, with assurance it shall bee done vnto vs*, as Christ himselfe promiseth, *Iohn* 15.7. And from hence doe flow all other blessings, as fruits and effects of this grace and fauour, into which wee be admitted.

Rom. 5.2.

Rom 5.2.

Ioh. 16.23. 4.

Among which, one principall followes in this Scripture, That

1 Ioy of Saluation.

Rom.5.3. *That wee reioyce in the hope of the glory of of God:* That is, how contemptible soeuer our state be in this world, (which vsually is bad enough) yet we haue hope of such a glorious estate to come with God in his kingdome, as doth make vs not onely inwardly to reioyce; but openly to expresse it in word and deede.

In word, when in a heauenly manner wee doe boast as it were of our honours which wee shall haue with God, when we shall bee receiued into his kingdome: as we reade *Paul* did oft, 2, *Tim* 4.7,8.

Rom.5.18. 38. Phil.3.8,9, 10. 2.Cor.4 17

In deede, when wee openly shew, that on the one side wee are content to forgoe these transitory preferments, which the worldlings so magnifie, that they sell heauen for them. A worthy patterne whereof was *Moses*, Heb. 11. 24. *That hee when he was come to yeares, refused to bee called the sonne of* Pharaohs

25. 26.

Taohs *daughter, chusing rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for a season: esteeming the reproach of Christ greater riches, then the treasures of Ægypt; For he had respect to the recompence of reward.* And on the other side, when wee are willing to doe as our Lord and Master Christ did, *Who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set downe at the right hand of the throne of God*, So when wee shall be willing to suffer with Christ, that wee may raigne with him, and shall *count that the sufferings of this present time are not worthy to bee compared with the glory that shall bee reuealed*, then doe wee truely glory in the hope of the glory of God; and (to say the truth) as none can do these, but such as haue hope of this glory, so hee that hath this hope, cannot but count all dunge for Christ

Heb. 12. 2.

Rom. 8. 18.

Christ, and to be glorified with him: for howsoeuer it bee most true of this glory, that it is such as eye hath not seene, eare hath not heard, neither can it enter into the heart of man to conceiue of the excellencie of this glory, yet God hath giuen to his beloued such a glympse of it, as *Peter*, *Iames*, and *Iohn*, had in the Mount of Christs glory. That they doe conceiue *their vilde bodies shall bee changed and made like to the glorious body of Christ.* Their *soules shall be cleansed from all spottes, and cloathed with the perfect righteousnesse of Christ, and both in soule and bodie to be like vnto Christ, and so glorified with him; that he shall bee glorified in them, and they with him sit in his throne:* yea, more and aboue all that can be vttered, that they shall haue such vnion with Christ, as shall bring them to bee *one with God the Father, as Christ and his Father are one;*

Faithfull haue a glimpse of the glory to come. Math. 17. 1 2. Pet. 1. 17 Phil. 3. 21.

Eph. 5. 27. 1. Iohn 3. 2. Thess. 1. 10.

Reu. 3. 21.

To be one With Christ. Ioh. 17. 21.

Which

Which is that which our Sauiour himſelfe prayed vnto his Father. All which ſo farre exceeding the ſhort reach of our weake capacitie, wee may ſee cauſe ſufficient, why they who are aſſured by faith, they ſhall certainely and fully enioy this glory, when they *lay downe this earthly tabernacle*, As the Apoſtle 2. *Cor.* 5. 1. expreſly affirmeth, why they, I ſay, do thus reioyce and glory in this glory of God. How great a benefite this is, though it cannot be valued, yet euery one who hath his ſences exerciſed, to diſcerne both good and euill may eaſily ſee, that it is ſuch and ſo great, as nothing to bee deſired may be compared with it. And therefore there is cauſe enough to drawe all that know it, to ſpare no coſt or paines for the attaining to it.

In the next words, the Apoſtle yet not ſatisfied in ſetting out

com. 5. 3.

the singular benefites which are enioyed by this life of faith, addeth this, as a great enlargement of the former, That the beleeuer doth *not onely so*, That is, in a holy manner. *Glory in the hope of Gods glory; but wee glory also in tribulation, knowing that tribulation worketh patience, v. 4. and patience experience, and experience hope, v. 5. and hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen to vs*, wherein he intendeth that such is the power of faith where it is liuing, that it so quieteth and comforteth Gods children in their meanest condition, that they not onely reioyce in the hope of that great glory to come (which is the best part of their estate:) but (which is much more admirable) that they find matter of outward reioycing in the worst part, that is in tribulations, and afflictions, of what kinde soeuer, which is

Glory in afflictions.

Reioycing in afflictions.

no

no more then God requires by his Apostle *Iames* 1. 2. *My brethren count it all ioy, when you fall into diuers temptations, knowing that the tryall of your faith worketh patience, &c.* Whereof wee haue the Apostle *Paul.* 2 *Corint.* 12. 10 a worthy example, who saith of himselfe, *Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christ his sake.* Which if it shall be well considered, how vnwelcome these bee to the naturall man, and nip the heart of all his comforts and reioycings; it will be counted a singular benefit *in all of these to bee more then conquerours*, as the Apostle saith, *Rom.* 8. 37 that is, not onely to ouercome these with Faith and patience, but to glorie in them and reioyce, that *wee are counted worthy to suffer shame for his Name.* And whereas the Naturall man doth for these especially shunne true Religion,

Act 5. 41. Carnall shun the Crosse.

and the ſincere profeſsion thereof, which vſually brings the Croſſe, and manifold troubles; What a ſingular comfort is this that Gods Childe may aſſure himſelfe, theſe afflictions (how many and great ſoeuer) yet they ſhall bee ſo farre from hurting him, that they ſhall all turne to his good many wayes? And therefore that he hath iuſt matter of ioy and thankes, though not for the paine and griefe, which bee bitter, but for the gaine which is ſweete, as *Hebr.* 12.11.

Becauſe this is not readily receiued, the Apoſtle in this Scripture, *Rom.* 5. 3. &c. doth vndertake, to giue ſufficient reaſon hereof; namely this, That the true beleeuer doth know that tribulation worketh patience, and patience experience, and experience hope, &c. In all which he ſetteth forth certaine ſpeciall Fruits, which Gods Childrē reape

Tribulatiō b ngeth patience.

reape by afflictions: Namely theſe, That whereas we al are by nature like vntamed Heiffers neuer accuſtomed to the yoke, who by bearing the yoke bee made gentle and willing to put their necks vnder the yoke, and quietly to beare it; ſo Gods children being not acquainted with afflictions, be much diſquieted therewith at firſt: but afterwards being more exerciſed with ſundry tribulations, grow more acquainted, and become more willing to heare them, and quietly to endure them, which alone is true patience: not to be furious or ſenſeleſſe, but meekely to abide vnder Gods hand, and ſo *to hold their peace, becauſe God* (who cannot erre) *hath done it.* That worth of this may herein be ſeene, in that ſo fewe haue well learned this Chriſtian patience. Pſ. 39. 9.

From hence ariſeth another ſpeciall fruit; namely, experience Patience brings experience.

That as Mariners at the first going to sea, seeing the great waues and tossing of the Ship, looke still to bee swallowed vp and to perish; but afterward by enduring many of these stormes growe to such experience of Gods power in perseruing them, that they doe not so feare perishing as before, but cheerefully endure them: Euen so the faithfull, howsoeuer at the first they begin to bee dismaied with the manifold troubles they meet withall, corruptions within, and afflictions without, (reproches and iniuries by men of the world not the least,) yet afterwards by patient enduring of these, they finde by proofe, that God hath made them able to beare them, and graciously deliuered them. Whereby they grow to bee as trained Souldiers, better exercised both to beare and profit by them; and so to wait for a good end and issue out of them which

which is the next benefite here mentioned: namely, hope, wherof it is saide; *Experience worketh hope*; whereby is meant, that as in all kinde of difficulties, men hauing often found helpe and release, doe gather thereout hope of like assistance for time to come; Euen so likewise the often proofe and experience which the faithfull haue of Gods mighty power, and ready helpe in all their tryals and troubles, both preseruing them vnder their heauy burthens, and in due time and measure easing them, and in the end fully releasing them: The experience hereof (I say) makes them hope and looke for like helpe hereafter in time of need. What sweet ease and refreshing this brings to a weary heart, may be seene by that common and true Prouerbe: *If it were not for hope the heart would breake.*

Experience bringeth hope.

And to goe further, the

next words makes it manifeſt: Where it is ſaid, *Hope maketh not aſhamed.* That is, when wee bee ſore diſtreſſed, and ſee no apparent meanes of eſcaping or deliverance, naturally wee begin to faint; and to bee confounded in our ſelues, and ſo driuen to hide our heads for ſhame, as not able to abide the reprochfull ſpeeches, which vſually paſſe vpon men ſo caſt downe. A cleere proofe whereof we haue in *Iobs* caſe. Then if there bee any true hope grounded on Gods faithfull promiſe of helpe in due time, which is imbraced by faith; then I ſay, ſhall we be able to hold vp our heads, and ſay with faithfull *Iob, though hee kill me, yet will I truſt in him.* For which cauſe this grace of hope is fitly compared to an Helmet, wherewith a man armed dares boldly hold vp his head, and looke his enemy in the face.

Verſe 5. Hope makes not aſhamed.

Iob 13.15. Eph 6.17 1. Theſ 4.8

This is the benefit which the be-

beleeuer hath in all extremities, which no other can enioy. For they if they be not ſenſeleſſe, either ſtruggle like a wild beaſt in the Net, or ſinke downe in deſpaire without any comfort.

Great b'eſſing to liue by faith.

If this be ſo, let it be then acknowledged to bee no common bleſsing to liue by Faith; which beſides many others, brings ſuch patience, experience, hope, and confidence in all our troubles.

Cauſe of al

The true cauſe of all which the Apoſtle here layeth downe to be this: *Becauſe the loue of God is ſh'd abroad in their hearts by the holy Ghoſt which is giuen to vs.*; meaning, That as the loue of a Friend, is beſt tried and ſeene in greateſt need: ſo Gods loue vnto his Children is moſt manifeſt in their greateſt tribulations.

Rom 5.5.

For whereas at our times God giues to his, ſome ſweete taſtes of his fatherly loue, *In all their trouble he is ſo troubled*,

Eſa 63.9.

and his bowels so mooued, that like a tender mother, hee as it were dandles them in his lappe, and speakes so kindly to them; yea, not onely bemones them, bnt helpes them euery way as need requires; that now they see plainely, how tenderly hee loues them; which grace is wrought in them bythe holy Ghost, which is giuen to all beleeuers; all which commendeth Gods high fauour to these, and so the most happie condition of them all, and of them alone, that liue by Faith. All which is contained in this one Scripture, *Rom.*5.7 which I haue but opened, and not powred out all that herein is contained. Now if this one boxe of Spikenard containe such store of sweete consolations, what may wee thinke is to bee drawne out of all other Scriptures? I dare say a large volume; for to say what I haue obserued (and all may see who will consider

sider it) that although the Lord in great wisedome and loue regarding our frailtie, who are not more loath to reade much, then prone to forget what wee reade, hath set downe his will in vnimitable breuitie; yet hee is very plentifull in laying foorth *his exceeding great and precious promises*, as S. *Peter* calleth them: All which doe containe those blessings earthly and spirituall for this life and that to come, which God hath prepared for all true beleeuers; who onely being the iust possessors of these, I thinke it sufficiently proueth that which I intend. What benefit it is to liue by Faith. Which may more manifestly bee seene by the Apostles owne words in this Scripture, where he of purpose vndertakes to set out what is the blessed estate of those that bee iustified by faith, and so brings in all these singular benefits we haue mentioned. Yea, and

Scriptures in great breuitie.

Plentifull in promises

2. Pet. 1. 4.

Rom. 5. 1.

and addeth, that it is by Faith, *that we haue acceſſe into this grace wherein we ſtand.* And to ſay the truth, (as hath beene ſaid already) neither theſe, nor any other ſauing grace, or true bleſſing is obtained, but by Faith: And therefore I may conclude, that he that lookes to finde any comfort in this life, and to nouriſh the hope of a better, let him make it his chiefe indeuour thus to liue by faith, by which alone, theſe and all that may bee deſired, are inioyed.

All comfort of faith.

And thus would I leaue this point to be proued rather by experience then by argument, and ſo come to that I chiefly ayme at, to bring this Doctrine into practiſe; and as I promiſed to collect ſome ſpeciall promiſes, and to ſhew how they are to bee applyed particularly to euery perſon, and condition to whom they belong. But that I remember there is the other ſingular

vſe

vſe of faith, whereof though we ſtand in great need, yet it is very weakly attained, becauſe it is ſo little ſought after. And this it is, how by faith wee might more maſter our greateſt corruptions, and better diſcharge thoſe duties wherein we moſt faile.

Another benefit of living by faith, is our Sanctification.

Wherein the more to moone all that reade this, better to regard it, I doe with hearts griefe bewaile, to ſee ſo many, of whom I conceiue good hope, that they haue truely receiued that grace of God, that yet neyther themſelues can feele, nor others diſcerne any apparant growth in true ſanctification, either in the ſubduing of their chiefeſt infirmities: or ſuch a walking in their places, as beſeemeth their condition. But in generall ſuch a conformity to the corruptions of the times, ſuch deadneſſe of ſpirit in all holy exerciſes, with a groſſe and continuall neglect, or common a-

A iuſt complaint very needfull to be regarded.

Many blemiſhes in Gods children.

buſe

buse of them; priuate, and specially, as reading, meditation, and prayer, instruction, and wise gouernment of their Families, holy conference in their brotherly meetings, with such care of edifying one another. And on the other side, such vaine and sinfull merry-making, that there is but small difference betweene them and meere naturall men. As for their worldly dealings; as eagerly following the world and contending thereabouts, as busily following their pleasure, with curiosity in houses, apparell, decking their children, and the like, and generally such setting their mindes and affections vpon these things heere below, as men that are not risen with Christ. I might say no lesse of their vnmercifulnesse many wayes, and great impatiency in euery thing that crosseth them; with sundry the like great and long continued blemishes of their

their holy profeſsion, and iuſt abaters of their Spirituall comforts, in ſuch ſort, that I haue ſeene and heard the deaths of many to haue had little to bee reioyced in: and no maruell, ſeeing they tooke ſo little care eythe to glorifie God in their life, or to winne others, or to make their calling and election ſure. It was moſt iuſt with God, that their death ſhould want of that glory with others, and comfort to themſelues, which others of Gods Children doe enioy; who liuing by Faith, haue learned better to bridle their vnruly affections, and more wiſely to walk to the honour of God, edifications of others, and peace to their owne conſciences.

O conſider this.

All which is attained by Faith, and not without it, as hath before beene touched, and now ſhall further bee made manifeſt. The Apoſtle, *Rom. 7. verſe* 14. ſpeaking of himſelfe, beeing now

now regenerate, ſaith; *That the Law is ſpirituall, but I am Carnal, ſold vnto ſinne*, which in many words following, hee proueth and exclaimes: ſaying, verſe 18. *For I know that in me, that is, in my fleſh, dwelleth no good thing; for to will is preſent with me, but how to performe that which is good, I finde not*: and more to like effect. Whereout this may euidently be gathered, that euen in thoſe that haue true Faith, and be effectually regenerated, there remaineth ſuch a corrupt nature, as keepeth them from many good duties, and carrieth them to ſundry euill actions: yea, and that with ſuch ſtrong hand oftentimes, that they haue no power to withſtand; as followes, where he compares himſelfe to a poore Souldier taken priſoner by the Enemie, and held in captiuitie till hee bee reſcued by his Captaine; meaning, That Gods Children are oft ſo held cap-

Strength of ſin in true beleeuers.

captiues to their corruptions, that they haue no power to reſiſt, much leſſe to ouercome, till by the power of Chriſt they bee deliuered out of this thraldome, as may bee ſeene in all the particulars before mentioned.

Captiuitie of regenerate.

As for example, when a poore Chriſtian ſhall bee ſo poſſeſſed with the loue of this worldly wealth, that though he deſire and purpoſe to be more merciſull to Gods needy Saints, yet when hee comes to it, he cannot ouercome himſelfe, to relieue according to his ability, and their neceſsity; but euen againſt the light of his conſcience, either giues not, or not ſo much as he ſhould. So much more for lending, for conſcionable buying and ſelling: and as in all matters of profit, ſo of pleaſure, hee that is in captiuity to them, no purpoſes, prayers, no vowes can keepe him backe, but hee will obey his luſt, in vaine ap-

apparrell, in going to playes, in cardes, dice, and other gamings. The impudencie of many in withstanding their lusts, shewes in what captiuity they bee held: likewise in reuenge, and vncharitable thoughts, of such as haue done them wrong. They which bee able to discerne their owne corrupt nature, may easily see with what difficultie they doe bridle their lusts; nay oft, how impossible it is, to giue to such as offend them, a good word, or a good countenance.

By all which, and many the like, it euidently appeares, that many of Gods children bee thus held in captiuity, that they cannot by al the strength they haue, get out: so that without they be deliuered by Christ, they shall bee quite ouercome: which the Apostle himselfe in this very place expresseth, where complaining hereof with griefe and admiration at the difficultie of the

the worke (not in any diſpaire) cryeth out, *O wretched man that I am, who ſhall deliuer me from the body of this death?* Whereunto he makes anſwer himſelfe, ſaying *I thanke God through Ieſus Chriſt our Lord*: meaning, That though he ſaw, neither in himſelfe, nor in any Creature beſide, any power to deliuer him from the corruption of Nature, which brings death, where it is not ſubdued: yet hee ſaw ſuch helpe in Chriſt, as made him with ioy to giue thankes to God for the ſame. Rom. 7. 24.

Wherein I obſerue a worthy practiſe of this which I chiefly endeauour to draw beleeuers vnto; namely, How by Faith to maſter their ſtrongeſt corruptions: for here, the Apoſtle finding no where out of Chriſt, any ſufficient power to deliuer him out of his captiuity to ſinne and death: by the hand of Faith he layeth hold vpon Chriſt, aſſuring

2. Cor. 12. 9

ſuring himſelfe vpó Chriſts promiſe, *That his grace ſhould be ſufficient for him, and that his power ſhould be magnified in his weaknes.* Therefore he ſhould not be left in his enemies hands, but in due time be ſet at libertie, more freely to ſerue the Lord.

Obſerue.

This is that I commend to the practiſe of euerie true beleeuer, that whenſoeuer hee feeles his corruptions too hard for him, that hee cannot by all his endeauours get the maſterie ouer them; then to fly to Chriſt, and by true Faith to apply his promiſes for the mortifying of ſin, that thereby wee may receiue power from Chriſt more to crucifie the old man with his members.

For our better performance whereof, I wlll a little digreſſe (though not farre from my purpoſe) briefly to ſet out, the readieſt and the ſureſt way which I know, to mortifie any ſinne; which

which ſtandeth in the diligent exerciſe of theſe foure Rules following.

Foure rules of mortification.

First, That whereas we be all blinde by nature, that we ſee not our ſins, and ſo full of pride, and ſelfe-loue, that we thinke better of our ſelues, then there is cauſe; euery one who will mortifie his ſinne, muſt labour by all good meanes to finde out what be his chiefeſt ſins moſt diſpleaſing to God.

Theſe meanes be:

1 A true examination of our ſelues in euery Commandement what be our chiefeſt ſins therein forbidden.

2 Secondly, A carefull obſeruation of all our wayes; and as men doe trace the Creatures in the time of Snow, ſo to marke our ſteps in time of temptation: as our impatience when we bee prouoked, and ſo for all other ſins, as pride, and couetouſneſſe, &c.

3 Thirdly

3. Thirdly, a seeking and receiuing admonition from such as spy our infirmities.

4. Aud fourthly, earnest praier to God to discouer our chiefest imperfections. By all which and the like, faithfully vsed; wee shall finde out, wherein we haue most need to be reformed; that so vpon sight thereof, wee may better apply all our endeauours for our recouery.

Second rule to be wearie of our sinnes.

The second Rule is, when wee haue found out our sinne, then to get our hearts to bee wearie of the same, and willing to bee cured of it; which shall bee if wee consider the great hurt it brings vs, partly in keeping good things from vs, and partly in pulling downe vpon vs so many euiles, vpon Soule and Body, our selues aud others belonging to vs.

Hurt by sin

To set out these in particulars would not be heard, but it would carrie me too far from my matter

ter intended. It shall suffice to remember in this cause, that all our woe comes from our sinnes as both Scripture, reason, and continuall experience doe shew: which if it were well weighed, would make vs more weary of our sinne, then of our sickneſſe, or other affliction, and breed in vs much more feruent desires to bee cured. And therefore this must bee another daily consideration, both what bitter fruites our sinnes bring forth, and that from thence all the woes wee meet withall doe spring.

Third rule, is to get power frō Christ.

The third and most principall rule is, That for so much as such is our frailty, that when we haue got some true sight of our principall corruptions, and therewithall some loathing of them, with an earnest desire to bee rid of them; yet we haue no ability in our selues to mortifie them, but *all our sufficiencie is of God*, and *without* Christ, *wee can doe nothing*.

2. Cor. 3. 5. Ioh. 15. 5.

nothing, as is oft said, but neuer sufficiently regarded: Therefore heerevpon especially dependeth all our power to mortifie sinne, that we by faith doe draw from Christ that power and vertue, which is in him, to change our crabbed and sowre nature, that wee may bee sweet and pleasant grapes for the Lord our God. This is that especially which I aym at, to perswade all that faine would get more mastery ouer their strong corruptions and vnruly affections: namely, to do as the woman in the Gospell, *Who hauing an issue of blood twelue yeares, and had suffered many things of the Physitions, and had spent all that she had, and was nothing better, but rather grew worse; when shee heard of Iesus, came in the presse behind him, and touched his garment; for she said, if I may but touch him, I shall bee whole and straight-way the fountaine of her blood was dried vp, and*

Mar. 5. 25.

shee

shee felt in her body that shee was healed of that plague. Euen so must we all, who haue had many foule issues of sinne, of pride, hypocrisie, securitie, presumption, wrathfulnesse, vncleanenesse, worldlinesse, and the like many, and haue taken great paines, and beene nothing the better, but rather growne worser: for so must it needes be till wee come to Christ, doe wee what possibly wee can; such I say must come to Christ, and touch him by a true faith. and then shall they feele vertue to come from him, to dry vp this fountaine of their corruptions.

Obserue.

Oh that this might be brought more into triall, what would be the difference betweene this and all other practises for the mortifying of the flesh, which without this shall be found insufficient, if not deceiueable: for where shall bee found any vertue to kill sin in our nature, but in Christ

No power to kill sin but in Christ.

in our nature? Can mans reaſon, will, or reſolution ſuffice to draw him to forſake his ſo pleaſing, and profitable ſinnes, as he ſuppoſeth? If this might be in ſome outward actions, in reſpect of men, yet this cannot bee in the heart to pleaſe God, which is onely the worke of Gods Spirit in true beleeuers. How this is to be done, hath beene before delared; heere onely I commend the vſe of this liuing by faith, without which, as there is no true mortification of any ſinne whatſoeuer: ſo by this, wee ſhall ſurely obtaine power againſt the oldeſt and ſtrongeſt corruptions in our nature.

Whereunto if one thing be added, I well ſee not what ſhould be wanting, to the mortification of them all; at leaſt in ſuch meaſure as God will approue, and we may haue comfort in; which in the fourth Rule by mee intended:

ded; namely, that hauing receiued first, a true sight of sin: secondly, a willing mind to be cured of it thirdly, power from Christ for the subduing of it: then in the last place, that with this furniture we enter the battell, & with good courage set against al the assaults of Sathan, al the allurements of this world, and all the euil lusts of our owne hearts: *That wee giue not place to the Diuell, but resist him rather, stedfast in Faith,* as we oft be exhorted; and that vpon promises that he shall flye from vs; which is the same whereto the Apostle exhorts & perswades by many arguments *To put on the whole armour of God, that we may be able to stand against the wiles of the Diuell*; and elsewhere. *To fight the good fight of Faith, to watch and stand fast in the Faith, to quite vs like men, and to be strong.*

4 Rule of mortifying sinne, is to fight against it.

Eph. 4. 27. Iam. 4. 7. 1. Pet. 5. 9.

Eph. 6. 11. 1 Tim. 6. 12 1 Cor. 16. 13.

In all which, and many the like, this is required; that all they

who haue by Faith receiued Christ, and so from & in him al needfull grace, whereby we may be enabled to withstand all their Spirituall enemies: that they, I say, should manfully fight the Lords battels, & neither through sloathfulnesse, or cowardlinesse, shrinke backe, and giue way to their enemies; which would be their ouerthrow, as daily experience sheweth, wherein many faile.

Fight the Lord battels.

Cowards.

On the other side, any rashly running into the battell vnarmed, & so are soone foyled; which is the common errour of those, who wanting faith, both resolue to leaue such sins as bring them to terrour before God, and shame before men: and doe also many wayes bind themselues thereto, as to leaue bad companies, for dicing, carding, drinking, and worse: yet oft they preuaile not; and if they doe, yt is farre from true mortification, and so indeed

Rash.

Vain bond of leauing sinne.

indeed are never the neerer to true comfort. So needfull therefore it is for all that may hope for victorie in this Spirituall battell, first to get this Armour, and then to fight.

And thus haue I shewed the best way I know for the ouercomming of our seuerall corruptions, and all other Spirituall Enemies, which seeing it cannot be attained but by Faith, *For this is the victorie that ouercommeth the world, euen our Faith*: It well prooueth the point I intend, and so commends this precious gift of Faith, that any who euer felt or feares the wounds of sin, and hath tasted, and desires the reioicing of a good conscience, (whereof 2 *Cor.* 1.12.) shall see cause enough to perswade him *aboue all to take vp oft and againe* (as the word signifieth) *the shield of Faith.* 1 Ioh. 5.4. Eph 6.16.

The same may bee said for the other part of sanctification namely,

Direction to perfrome duties.

namely, That all to our ability to lead a godly life, and comfortable to performe all good duties to God and man, is no other way attained then by Faith as it hath beene alreadie, and might more plentifully bee prooued by Scriptures and experience, if need so required. But I will only adde this for helpe of the weaker, to shew them how by the helpe of the former rules fitly vsed, they may be able in some good measure to practise all holy duties, and specially such in which they most faile.

Foure rules for practise of all duties 1 To know our duties,

First, euery one is to enquire and by all meanes hee may, to learne, what bee the speciall duties which God requireth at his hands, either in his generall calling of Christianitie, or speciall place wherein God hath set him and what bee the gifts and graces wherein he is most weake; that so hee may more earnestly labour

labour for the attnining of them; which knowledge ſhall bee as a light to guide him in the right way to heauen. Whereas otherwiſe men are in darkneſſe, and can neuer poſsibly lead a godly life; and though they may haue ſome deſires to take a better courſe, yet this ignorance will ſo blind them, they ſhall not find the way; which is one chiefe cauſe, why the liues of many profeſsing Religion are ſo barren, that little more can bee ſeene then bare leaues of profeſſion. 2. Cauſes of barrennes.

Moſt thinke it enough to auoide groſſe offences, and to practiſe common duties of Religion and righteouſneſſe: but to know how to pleaſe God in all things, this is too preciſe and more then needs; whereas the beſt of Gods children, ſeeing and bewailing their blindneſſe, doe oft and earneſtly ſeeke to God to giue them *knowledge and* Rom. 12. 1.

vnderstanding, what the good will of God is, acceptable and perfect. The example of *Dauid* is sufficient in this case, how vnceſſantly hee prayed to God, *To teach him his Statutes, to giue him vnderſtanding*, (who yet had as much knowledge of his duty as any other.)

Psal. 119.

The great need and vſe of this knowledge, what God would haue vs to doe in our places, and in our ſeuerall eſtates of proſperitie and aduerſitie, may eaſily bee ſeene by all that haue any care to pleaſe God, who ſhall find themſelues to ſeeke in many things, both what to doe, and how to carry themſelues. And therefore I aduiſe all who may looke for any comfort of an holy life, carefully to examine themſelues in what duties they be moſt failing, either in not doing them, or doing them amiſſe. And for their helpe, to doe as before was taught in the firſt rule

What need of knowledge.

Examine out failings.

rule of mortification, how to finde out our chiefest sinnes: so hereby the like meanes to know what is the chiefest worke God would haue vs to doe, and in what manner it ought to bee done, that this may bee euer as a light to shew vs the good way wherein God would haue vs to walke.

This is the first rule to be obserued for the well ordering of our whole life; which though it be so necessary, that there can be no good life without it, yet it is not sufficient.

2. Rule to get a willing minde.

And therefore in the next place we are to labor to get our hearts ready and willing to doe such good things, and we know God equires; for wee are not more ignorant what God would haue vs to doe, and in what manner then vnwilling to doe either, as our daily practise prooueth: especially to doe more then vsually is done, which the Lord knoweth

Great vnwillingnes to duties

knoweth is very poorely performed.

For to let paſſe the carnall Proteſtant and Hypocrite, who doe all to halfes, and for ſhew, this will be found in thoſe that haue ſome truth, that though they make conſcience of ſome duties yet are very hardly brought to others, which be more laborious or more croſsing their corrupt nature in their credit, profit, or pleaſure.

Failing in ſome duties

Hence it is that many are ſo negligent and ſlight in reading, priuate prayer, meditating, inſtructing of their Families, ſanctification of the Sabbath: and ſo hardly brought to ſobrietie and true liberalitie. But of all, how ſeldome can the moſt of vs be brought to humble our ſelues in faſting and prayer, though wee haue neuer ſo many and iuſt cauſes to pull vs often hereunto, both for our ſelues and others, in publike and priuate.

Seldome faſt.

Theſe

Theſe and the like prooue this rule to be moſt needfull, to get our hearts more willing to euery knowne duty.

The way whereby this is obtained, is an often and aduiſed conſideration of the great gaine which comes by a conſcionable diſcharge of theſe duties that belong vnto vs in bringing glory to God, profit to others, and peace to their owne ſoules; all which is more commonly confeſſed, then ſoundly enioyed of many true beleeuers. *How to be willing.*

Of this gaine well ſpake the Apoſtle, 1. *Tim.* 6. 6. ſaying, *Godlineſſe with contentment is great gaine*: and chap 4. 8. *Godlineſſe is profitable for all things, hauing promiſe of the life that now is, and of that which is to come.* And to the ſame purpoſe is that of the Prophet, *In keeping of them*, that is, *Gods Commandements, there is great reward.* None of any grace will deny theſe, but not remembring *Gaine of godlineſſe.* Pſal. 19. 11.

bring or not beleeuing them, and ſo not regarding them, and beeing drawne away by other more deſired gaine, deſpiſe this the greateſt gaine, and neglect the meanes which bring the ſame.

Practiſe of this rule.

The true practiſe then of this rule is, that when wee feele a backwardneſſe to any dutie which we know God requireth, then to ſtirre vp our hearts by laying before vs, how wee ſhall honour God and our profeſſion, draw on, and winne others to the like obedience, and ſtop the mouthes of gain-ſayers, procure to our ſelues much peace, comfort, and credite amongſt Gods ſeruants; yea draw downe all needfull bleſsings, and keepe away many ſore checkes of a guilty conſcience, and many reproaches in the world, and heauy chaſtiſements which God layes vpon his owne children for their bold neglect of duties which

which hee requireth. If these were as they should be, well remembred and regarded, it would at least make vs willing to doe our vtmost, to please GOD; which yet is not enough to make vs able to doe what wee would, for that which *Paul* speaketh of himselfe, wee finde much more in our selues. *That the good wee would doe, we doe not*; such is our decay by *Adams* fall, that as we haue no knowledge of Gods will, for the well-guiding of our liues, till he reueale it, and haue no will thereto till God make vs willing; so more, when we haue both these, yet we finde no abilitie to performe that which is good. Rom. 7. 16.

There is need therefore of a third Rule to direct vs, how to get this ability to doe that good which we know and desire; and seeing all *our sufficiencie* to doe any good, thought, word, or worke, *is of God*: and (as before vpon 3 Rule to get ability. 2. Cor. 3. 5.

Iohn 15.4. vpon another occaſion was ſhewed) *without Chriſt wee can doe nothing*; and, *I am able to doe all things through Chriſt which ſtrengtheneth me*, as the Apoſtle ſaith, *Phil.*4. 13. By theſe and the like, is euident, that all our ſtrength to performe any duty in ſuch ſort as may be pleaſing to God, lyeth in Chriſt, and muſt bee from him communicated to vs, that wee by it may be able to doe the will of God.

Ability from Chriſt:

Now, we haue already heard that the onely way to apply Chriſt to vs, and ſo to drawe grace and vertue from him, to doe any good worke, is faith; wherby as we are vnited to him, ſo we receiue from him all needfull grace to enable vs to ſuch meaſure of obedience, as God will accept at our hands. And therefore whenſoeuer wee feele a true deſire to doe the will of God in any thing, but finde no ability thereto, as to forgiue

Speciall duties.

our

our Enemies, to be more patient vnder the crosse, to humble our selues before God in fasting, to pray more feruently, and with fruit, and more conscionably to heare Godsword, &c.

One chiefe benefit by Christ.

Our practise must bee (as before, for mortification, so now, for new obedience) to flye to Christ, and to lay hold on him by a true Faith, that through him wee shall bee able to doe all things, and from him receiue all grace necessarie for the leading of a godly life; which is a speciall part of this great benefite wee haue by Faith, that being of our selues so weake vnto euery good worke, by Faith in Christ, we may be strengthned in grace, *whereby we may so serue God, that wee may please him with reuerence and godly feare.* In which respect also, I commend it to our daily practise, that thus liuing by Faith, our liues may bring more glorie to God, good example

Heb. 12. 28

exam ple and profit to our brethren, with sweete comfort to our owne Soules both in life and death.

4 Rule to set vpon duties.

For the better practise whereof, the fourth Rule is also to bee obserued; namely, With this knowledge, desire, and Faith, to set vpon the duties wee most faile in, and to put to all our strength to doe the will of God in all things, and that in such manner as may bee most acceptable through Christ. To this end bee all those exhortations vnto holy life in the Scriptures, both in the writings of the Apostles and Prophets; As *to loue our enemies, to bless those that curse vs*, and the like many. All which, though iustly by God required of all men, yet indeede cannot bee performed with Faith, which is the cause why they bee so seldome, and that very slightly obeyed: For as some will set vpon holy duties

Mat. 5. 44.

ties by their owne ſtrength, and not drawing by faith vertue from Chriſt, doe labour in vaine: ſo on the other ſide, many idle profeſſours dangerouſly deceiue themſelues, in ſaying they hope in Chriſt for power and ſtrength to leade a better life, and yet very idly neglect thoſe labours which God commands, whereby they might attaine to more grace and better obedience; ſo that all theſe Rules will be found ſo neceſſary, that not one of them can bee ſpared, but he that looketh for the comfort of a good Conſcience, eyther in the ouercomming of his ſpeciall ſinnes, or conſcionable practiſe of his ſpeciall duties, muſt conſtantly obſerue theſe Rules, by which I dare affirme (to ſay no more) his gaine ſhall anſwere all his paines.

And thus haue I as briefly as I can, and plainely (vpon the

the former occasion) shewed, how a true beleeuer may attaine vnto this great grace to leade a godly life in both the parts of it, in dying to all sinne, and liuing to all righteousnesse; Which as no other can possibly attaine vnto, so neyther they all who beleeue to bee saued by Christ, doe enioy this benefite: for though they bee renewed in part, and in some measure doe mortifie the flesh, and make conscience of some duties, both of holinesse, and righteousnesse, without which they could not prooue themselues to haue any sauing faith; yet either not knowing how to liue by faith, so as thereby they might shine as lights in this darke world; or not practising this knowledge, they be not onely dimme lights, but giue out bad example, liuing many wayes offensiuely, to the reproach of their profession

Much failing in godly life.

on, griefe of the godly, and ſmall peace or comfort to their owne conſciences. All which might bee well auoided, and the contrary bleſsings enioyed, if this liuing by Faith were brought in to dalily vſe: By all which, and the former benefites of liuing by Faith layde together, I hope may bee ſufficiently ſeene, that there is no life comparable to this life of Faith; yea rather none to be deſired beſides this, which onely *hath all the promiſes of this life preſent, and that which is to come.*

Cõcluſion of the firſt part, and a ſum therof

And therefore to conclude this former part of the Treatiſe, wherein I haue as plainly as I can, ſet out firſt what true Faith is, how it is gotten, how any may know that they haue true Faith. And ſecondly, what it is to liue by Faith, how this is attained by a wiſe application of Gods promiſes; and herewith the manifold

Exhortatiõ

manifold and singular benefites arising from hence: I doe in the LORD, with all instance beseech all such who hauing any true Faith in Christ, and desire to adorne it with an holy life, and yet vpon better examination of their waies, doe finde their profession to haue beene of little good vse to others, and of as small comfort to themselues, (to speake nothing of their euen liue life before mentioned:) I intreat all such, I say, but to make tryall of this aduice I giue, to learne to liue by Faith, and to this end to follow this direction heere set downe, till they shall bee able better to guide themselues.

And so my hope and prayer shall bee that GOD will let them see such Fruit of their labour; as shall bring them more true comfort daily, then in

in many dayes, and to ſome more then in any day of their life paſt; Which I humbly beſeech the LORD to grant both to my ſelfe, and them: euen for his CHRISTS ſake.

THE

THE SECOND PART OF THIS TREATISE;

Containing a direction how to apply Gods promises to *our particular occasions.*

FOr the better vnderstanding and practise of this duty, of particular application of Gods promises to our seuerall necef-

neceſsities, that ſo we may therby liue by Faith, (which is the chiefe thing by mee intended in this Treatiſe) wee are aduiſedly to conſider the nature and kinds of theſe promiſes, (which be the foundation of our faith,) that ſo wee may more ſoundly apply them to our ſeuerall occaſions and vſes.

Gods promiſes What.

By Gods promiſes, I vnderſtand generally all thoſe declarations of Gods will, wherein hee offers to vs in his Word any good thing to enioy: As on the other ſide, by threats are meant thoſe declarations of his will, wherein hee denounceth any euill againſt vs for ſinne. Both which bee plentifully ſet downe in the holy Scriptures to theſe ends. that by his promiſes hee might allure and draw vs to beleeue and obey his will; and by his threatnings, hee might ſcare vs from ſinne. In all which God doth declare his will after a

Gods will reuealed two waies, firſt, abſolutely.

double

double manner, either abſolutely, or conditionally. Abſolutely, what he will moſt certainely doe, any thing to the contrary notwithſtanding. As for example, *That there ſhall bee no more waters of a flood to deſtroy all fleſh.* Gen. 9. 15. And *in this ſame time I will come, and* Sarah *ſhall haue a ſonne,* Rom. 9. 9. which the Apoſtle ſaith in a word of promiſe: of this ſort be all Gods promiſes concerning ſaluation made vnto the elect, which cannot bee made voide by any meanes whatſoeuer. Note.

The other manner whereby God doth reueale his will, is not abſolute, but (as it is commonly ſaide to bee) conditionall, which is, when God declareth his will, what he will doe if wee doe our part, elſe not: this conditionall promiſe well vnderſtood may bee borne; otherwiſe miſ-vnderſtood, it deſtroyes the nature of the free and gracious promiſe of the Goſpel, and in 2. Conditionally.

Difference betweene couenant of {works faith

this reſpect confounds the Lawe and the Goſpell, taking away a chiefe difference betweene the Couenant of workes, wherein God promiſed life vpon condition of doing all that was written in the law, without which condition performed on our parts, God did not couenant to giue life:) and the couenant of grace, wherein God freely promiſed, not onely life, but to giue grace to receiue this life, as *Ier.* 31. from *verſ.* 31. to 35. read the place. The like *Ezek.* 36. 24. &c. *A new heart alſo I will giue you, &c.* In which and the like many, is no condition expreſſed on our parts, but God himſelfe makes capable of this grace whom hee pleaſeth. How theſe are by vs to bee applied, afterwards I will ſhew. But now ſeeing very many, yea, the moſt of the free gracious promiſes of the Goſpel, be propounded with ſome condition, either expreſſed

Moſt promiſes be with condition, expreſſed.

or

or necessarily vnderstood, wee are wisely to consider of them; As first in this, and the like many, the condition, or dutie required, is expressed, *Ioh.* 3.15. *Whosoeuer beleeueth in Christ, shall not perish, but haue euerlasting life.*

Vnderstod

Secondly, in others the dutie required for the attaining the thing promised, is necessarily vnderstood, *the Sonne of man is come to saue that which is lost. Behold the Lambe of God which taketh away the sinnes of the World.* And the like many. In all which Faith is necessarily vnderstood for the obtaining of the benefit promised. But yet in all these Faith is no condition, moouing God to promise life; For first Faith it selfe is part of the thing promised, & no man can beleeue except it bee giuen him, and therefore an impossible condition to be perfotmed of our selues And to say as it is, Faith doth

Mat. 18. 11
Ioh. 1. 29.

Faith is part of Gods couenant.

apply the fruit and benefit of the promiſe to the beleeuer (who alone ſhall enioy the thing promiſed) and doth not reſtraine the offer of grace, which is generall to al to whom the Goſpel comes; who as they haue no Faith before they here the prowiſe made to them, ſo after hearing this promiſe made to them, if they beleeue not, they ſhall be condemned for not beleeuing, as *Ioh.* 3. 18.

Offer generall.

Thus then I conceiue all conditionall promiſes of the Goſpell are to be taken, that God doth freely offer mercy in what kinde ſoeuer, and for the enioying thereof requires ſome dutie of obedience at our hands. Now we muſt firſt beleeue and ſo obey, and then enioy the thing promiſed; ſo that their is *in vs no cauſe of beleeuing*, but all is in Gods free promiſe; and our obedience only is an effect of our Faith, and ſo a proofe of Faith, no cauſe

How conditional promiſes be taken.

In vs no cauſe of beleeuing.

to

to mooue vs to beleeue. As for example; *If you forgiue, you ſhall bee forgiuen:* God freely offers pardon to vs, and requires that we beleeuing ſhew mercy to others; As we reade in the Parable *Mat.* 18. 32. *I forgaue thee all the debt, becauſe thou deſiredſt me, ſhouldeſt not thou alſo haue compaſſion on thy fellow ſeruant euen as I had pitie on thee?* So then hee that beleeuers to finde mercy, is thereby moued to ſhew mercy, and certainly hee that ſhewes no mercy, in deed receiued none. Mat. 6. 14.

Beſides this, there is another conſideration of Gods promiſes which ſtands in the diuers qualitie of the things promiſed, whereof ſome bee wholly neceſſarie for our ſaluation, and offered without any reſtraint, & are ſo to bee beleeued, as Faith and Repentance. Other things though good in themſelues, yet are not alwayes good for vs, but

Another conſideration.

Simply neceſſarie.

Not ſimply neceſſarie.

wee may be ſaued without them and in ſome caſe, better want them then haue them: as health wealth, peace, and all earthly bleſsings: yea, many common gifts of the Spirit, at leaſt the meaſure of them; as excelent wit, memorie, knowlege of heauenly things, courage, liberalitie, gentleneſſe, &c. All of theſe be promiſed with limitation, ſo farre as they be good for vs, and no further; and ſo farre only are to bee deſired and beleeued.

With limitation.

Auother needfull conſideration of Gods promiſes, that wee may better make our vſe of them, is this, That God doth proclame in the Goſpell his Sonne Chriſt, and all his benefits generally to all, and euerie Soule, to whome the Goſpel comes: ſo that euery one who heareth the Goſpell, ought to beleeue; which if hee doe not, (which none can without ſpe-

Generall promiſes offereed to all.

ciall

ciall grace) yet this is his ſinne, and ſhall bee his condemnation for wilfull refuſing mercy offered. And therefore euery one that will not periſh muſt beleeue, that there is ſuch mercy in God as hee offereth, and that God is able, willing, and faithfull to performe his promiſe: that ſo beleeuing hee may enioy the benefit, of which otherwiſe hee depriueth himſelfe. This therefore I doe before hand make knowne, that (ſeeing many worthy promiſes be thus generally propounded and ſet out, that wee might by beleeuing bee made partakers of Chriſt) therefore none doe ſhut out themſelues, and ſo bring vpon themſelues more iuſt damnation: as *Ioh.* 3. 18. is plainely expreſſed, *Hee that beleeues not is condemned already*, verſ. 19. *This is the condemnation that light is come into the world, &c.*

Note.

None muſt ſhut out themſelues

There bee alſo many ſpeciall

Promiſes to ſpeciall men.

promiſes made to ſpeciall perſons performing ſuch duties, as to Faith and truſt in God, to confeſsion of ſinne, to prayer, and ſo to all obedience: for God requires no duty, but there is a Reward belonging thereto, (though not alwayes expreſſed) which reward though it may moone the heart to deſire it, yet it cannot beget Faith; but the truth of the promiſe muſt draw vs to beleeue, and our beliefe of hauing the reward which wee deſire, will moue to obedience: And therefore euery one who heares ſuch rewards promiſed, muſt bee thereby moued to beleeue. Secondly, to obey, as was before ſaid. Theſe well conſidered, will better guide the weaker ſort, to apply and make the right vſe of all the promiſes in the Scripture, which may any way concerne them.

Promiſes bee very many.

Now then becauſe theſe promiſes bee exceeding many, wee muſt

must needs bring them to some order, and that as plaine & short as may be, least the weake memories bee ouer-loaden, and so their vnderstanding confounded by many diuisions, as is too oft seene. I cannot thinke of any more easie way, to teach the full vse of our Faith in euerie part of our liues, then to lay open the most principall matters, in which wee are most subiect to doubt and feare; that seeing our diseases, we may more fitly apply the remedie.

Occasions of doubting.

Ouerlooking the whole course of life, I obserue these sixe speciall occasions of doubting, wherin we haue most need to be relieued by faith.

Order. Sixe, chiefe heads.

1 First, and aboue all, we are most subiect to doubt, whether we be in the state of grace, and so of the number of those that shall be saued by Christ.

1 Iustification.

2 Secondly, how we shall be able to ouercome our strong

2 Mortification.

corruptions and temptations.

3 Holylife.

3 Thirdly, how to get grace to pray, heare the Word, and to performe all duties to God and man in Faith, so as God will accept them.

4 Afflictions.

4 Fourthly, how to endure and profit by all afflictions, and persecutions.

5 Earthly blessings.

5 Fifthly, how to be prouided for, of all things needfull for this naturall life.

6 Perseuerance. Life spirituall and earthly.

6 Sixthly, how we shall hold out to the end.

All which may bee drawne to two heads: Frst, for our Spirituall life: Seeondly, for this Bodily life. In both which, were we so strengthned in Faith, as to rest vpon God for all sufficient reliefe, I well see not what might bee much wanting to make vs reioyce alwaies in the Lord; and sure I am, no other state in this life, herewith were to bee compared.

Let vs therefore come to particu-

particulars, and ſee how in all of theſe wee may gather out of Gods word ſtrength of faith, and ſo comfort to our ſoules, for the better refreſhing of our warfare in this life, and more full aſſurance of our finall victory and glory hereafter, in and through our Lord Ieſus.

First point wherein we liue by Faith, is for aſſurance of our ſaluation.

And now to begin with that, which as it is firſt in order, ſo is it in degree aboue all to be moſt ſought for (ſeeing vpon it all the reſt doe depend,) and yet we are vſually in nothing more wanting. namely, to be ſure of our ſaluation by Chriſt; vnder which I doe containe eſpecially our iuſtification, by which we bee made Gods children. All which, as we haue already heard is to be had alone in Chriſt, and to be made ours, onely by faith, *not by any workes of righteouſneſſe which we haue done*. Whereof, although there hath beene in the former part of this Treatiſe, ſo much

Titus 3.5.

much said as might suffice for this point, to shew how this faith is attained; yet seeing the Lord hath left vs so many promises in the holy Scriptures, (specially in the new Testament, wherein Christ who was before shadowed in types, is more clearly reuealed, for which cause I doe chiefly cite these.) And seeing this is my maine scope to teach the weake beleeuer, how he may by these promises daily nourish his Faith, (specially in time of tentation) I hope it will bee found no lost labour to gather some store of these promises and to shew the right vse of them.

To come then to the practise of this first point, how we may daily come to more certaintie, that wee be reconciled to God, and so his adopted children and heires of saluation: we are to remember, that there is a two-fold certaintie, or assurance of Gods

Double certainty.

fauour

fauour, one the certainty which comes by faith alone, the onely ſtay whereof is Gods word: The other is the certainty of Senſe, when as wee haue ſome ſpirituall feeling of Gods fauour, manifeſted to vs by his manifold graces beſtowed on vs, which bee ſo many tokens and teſtimonies of his Fatherly loue. A cleare reſemblance whereof, may bee that which *Ioab* ſaid to *Dauid*; *To day thy ſeruant knoweth that I haue found grace in thy ſight, my Lord, O King, in that the King hath fulfilled the requeſt of his ſeruant.* Wherein we ſee *Ioab* was more aſſured of the Kings fauour, by granting his requeſt. Both theſe aſſurances bee expreſly coupled in that one ſentence of the Apoſtle *Iohn*, *And hereby we doe know that wee know him if wee keepe his Commandements.* Meaning that the conſcionable indeuour to keepe Gods Commandements, make vs to know

1. Of faith.

2. Senſe.

2. Sam. 14. 22.

1. Ioh. 2. 3.

know certainely, that we truely beleeue, and haue true certainty of Faith for our saluation by Christ. For our strengthening in both of these assurances the Lord maketh diuers promises.

Matter, what.

In all which wee shall finde vsually these two things.

First, what be the excellent benefites, and vnsearchable riches which be brought to vs in Christ: which be set forth vnto vs sometimes generally, all in a lumpe, that he will saue vs: and sometimes more particularly, that hee will forgiue and cleanse vs: all to this end, to draw vp our earthly mindes and affections, so to hunger and thirst after them, as neuer to bee at rest till we doe in some measure enioy them.

Persons to whom.

Secondly, the persons to whō these bee in the Gospell proclaimed, that so euery one may apply them to himselfe by Faith, and bee assured they bee his:

Both

Both which ſhall now better appeare in the particular promiſes.

And firſt, concerning Chriſt and the benefits brought by him wee may well begin with that, which was the firſt promiſe made to man, and the foundation of all others, where the Lord denouncing his vengance againſt the Serpent (the Deuils Inſtrument in ſeducing mankind) ſaid, *And I will put enmitie betweene thee and the woman, and betweene thy Seed and her Seed: It ſhall bruiſe thy* head, *and thou ſhalt bruiſe his heele.* In which, beſides ſundry other things there intended, this is chiefe for our purpoſe; That Chriſt the promiſed Seed of the Woman, ſhould fully conquer Sathan, and his whole Kingdome, howſoeuer Sathan would continually moleſt the Seed of the Woman, till hee were quite vanquiſhed.

Chriſt promiſed.

Gen. 3. 15.

The

The ſelfe-ſame matter is more plainely taught, *Hebr.* 2.14. that Chriſt tooke our nature, *That through death hee might deſtroy him that had the power of death, that is the diuell. And deliuer them, who for feare of death, were all their life ſubiect to bondage.*

vſe.

Which (if God had made no other promiſe) might be a ſufficent word, to perſwade euery Soule that heareth it, not onely to deſire, and ſeeke this deliuerance by Chriſt, but beleeue that he ſhall enioy it ſeeing God hath ſo faithfully ſaid it. For the further confirmation of the faith of Gods people in this point. in all ages, the Lord renewed this promiſe of ſending Chriſt the promiſed Seed. As immediatly after the Flood, *Noah* by propheſie bleſsing his two ſons, ſaid *God ſhall enlarge Iaphet, and hee ſhall dwell in the Tents of Shem.* Which entendeth that wee Gentils, ſhould bee called to bee one

Gen. 9 27.
Gal. 3, 16.

body

body with the Iewes in Christ. The same was afterwards oft renewed to *Abraham*, *In thy seede shall all the nations of the earth be blessed*, *Act.* 3. 25. The like to *Isaack*, and to *Iacob* also; In all which Christ was promised, the true seede, in whom alone all families be blessed. And so forward in all succeeding ages, *Moses* and all the Prophets in their times, foretold of Christ, as we reade, *Act.* 3. 24. 10. 43. So that it is needlesse to write all the Scriptures tending to this point. 21. 28. 26. 4 28. 14

Vse. All this serues thus to strengthen the faith of all that will giue credit to God, that seeing the Lord nourished the faith of his Church from *Adam* to Christ, with those promises of saluation by Christ, the promised seed; we therefore may boldly rest hereupon, and much the rather, seeing wee vnder the Gospel, haue all things fulfilled, which they

vnder

vnder the former Teſtament ſaw a farre off, and were perſwaded *of them, and embraced them.* To paſſe ouer then all the promiſes of the olde Teſtament concerning Chriſt and his benefits, and to come to the New wherein all things which were foretold, are fully accompliſhed, and we *may with open face behold as in a glaſſe, the glory of the Lord.* Heere bee ſo many promiſes, wherein Chriſt and his benefits bee ſet forth vnto vs, that the bare rehearſing of them, without any further opening of them, would make a ſufficient Booke, and longer I feare, then any of our idle profeſſours would once reade ouer. I intend therefore to range theſe into ſome order, and to make choice of ſome principall of euery ſort, and by them to ſhew how we may make vſe of the reſt, that are of the ſame kinde.

Heb. 11. 13

Multitude of promiſes concerning Chriſt.

2. Cor. 3. 17

Now all theſe promiſes concerning

cerning this firſt point, for the ſtrengthning of our Faith in the aſſurance of our ſaluation by Chriſt, bee propounded either generally, or more ſpecially, as was before ſaid.

Generall Matter. Perſons.

Generally, in reſpect of the matter promiſed, as that Chriſt ſhall ſaue vs, and the like; as alſo of the perſons, to whom theſe promiſes be proclaimed: that is generally to all mankinde. Both which bee for the moſt part ioyned together, what is promiſed, and to whom; therefore wee will handle them together for breuitie ſake, leſt otherwiſe we ſhould bee faine to alledge the ſame Scriptures againe, to ſundry purpoſes; which would be tedious, which I deſire to auoide.

Names giuen to our Redeemer.

To begin then with the verie names, which throughout the New Teſtament bee giuen to our Redeemer Ieſus Chriſt: they are both of great force to con

Iesus.

confirme our Faith. When the Angell *Gabriel* was sent from God to the Virgin *Mary*, with

Lu.1.16.31

that heauenly saluation, he told her; *That she should conceiue in her wombe, and bring forth a Son, and*

Mat.1.21.

she shall call his name Iesus: wherof the Euangelist *Matthew* giues this reason, for *He shall saue his*

Luk.3.6

people from their sinne; and to like effect oft, *All flesh shall see the*

19.9,10.

saluation of God. When Christ came to *Zacheus*, He said, *This day is saluation come to this house, for as much as he also is the Sonne of Abraham; for the Sonne of Man is come to seeke, and to saue*

Ioh.3.17.

that which is lost. Christ himselfe said, *God sent not his Son into the World to condemne the World but that the World through him*

12.47.

should bee saued. And againe *I came not to Iudge the World, but to saue the Word.* And to heape vp no more of this sort, to this end is Christ so oft called our Sauiour.

In

In all which we ought to reason thus, Seeing the eternall Son of God did take mans Nature, and so was *Immanuel*, *God with vs*, as the Euangelist *Mathew* sheweth out the Prophet, and that to this end, to saue vs being lost, and not to condemne *the World but to saue the World*: Therefore vnlesse we will thinke all this is but a Fable, we are vndoubtedly to beleeue, that there is in this *Iesus*, and in him alone saluation for vs sinners. *For there is no other name vnder Heauen giuen among men, whereby wee must be saued.* And further, if we will not dispise this wonderfull mercie of God, in sending his Sonne, and of Christ himselfe, in comming into the world, not to condemne vs, but to saue vs being lost: then must we with a true Faith, accept this mercy.

Vse.

Mat. 1. 23
Esa. 7. 14.

Act. 4. 12.

The same may bee said of the name *Christ*, (vnto both which all his other names may bee referred)

Christ.

refered) which signifieth *Annoynted*, whereto answered the word *Messiah* in Hebrew. By both which (being referred to Christ) is meant, that the Sonne of God taking our nature, was in the same filed with the Holy Ghost (as is oft said of him) and that farre aboue all other Holy men, as was propheſied of him, *Psalme* 45. 7. *Thou louest righteousnesse, and hatest wickednesse; therefore God thy God hath annointed thee with thee Oyle of gladnesse aboue thy fellowes.* Of which
Ioh. 3. 34. the Euangelist *Iohn* more plainly saith, *For God giueth not the Spirit by measure vnto him*; which was manifestly shewed at Christs baptizing, where the holy Ghost
Luk. 3. 22. *descending in a bodily shape like a Doue vpon him, and a voyce came from Heauen, which said, Thou art my beloued Sonne in whom I am well pleased.* All which was to this end, that as vnder the Law, *the Prophets, Priests, and Kings,*

were

were conſecrated to their offices by the annointing with the holy oyle: ſo Chriſt was conſecrated to the offices of his Mediation, 1. to be our Prophet, to reueale the whole will of God for our ſaluation. 2. to bee our high Prieſt, both to offer vp himſelfe to God his Father, a full and ſufficient ſacrifice for the redemption of vs ſinners, and to make interceſsion for vs 3. to bee our King to rule and gouerne his people, and to ſubdue all his enemies. All which bee notably ſet out in that worthy Epiſtle to the *Hebrewes*, which beeing too long to recite, I deſire the Chriſtian Reader to reade with obſeruation that Epiſtle to this end.

From whence another effectuall motiue to beleeue, may bee thus taken: Seeing God the Father hath thus annoynted his Sonne in our nature, and therefore called him Chriſt, and filled *Vſe.*

led him with the holy Ghoſt without meaſure, that he might performe all things needfull for our ſaluation; all which he hath fully accompliſhed: wee may therefore boldly come to him, and ſo ſtedfaſtly reſt vpon him for our ſaluation.

And on the other ſide, they who hearing theſe, bee not drawne heereby to beleeue in Chriſt for their ſaluation, doe either deny the truth of theſe, (which is to make God a lyar) or deſpiſe their owne ſaluation, ſo prepared & offered to them; which ſhall bring vpon them moſt iuſt condemnation. And theſe briefly for thoſe two names *Ieſus Chriſt*, properly belonging to our Sauiour, which doe ſummarily containe all, and ſo to a wiſe regarder hereof might ſuffice to perſwade him to reſt vpon Chriſt for ſaluation.

But ſeeing the Lord (who knowes how hardly wee bee brought

brought to this assurance by faith of our saluation by Christ) hath in that small volume of the newe Testament, spoken so much of Christ and the benefits which hee hath brought vnto vs, to this end that we might bee more stirred vp to seeke to him, and to embrace him for our Sauiour: I hope it shall bee worth our labour further to consider what the Lord saith. And before I come to particulars, let vs heare, and wonder at *these heapes of heauenly Treasures*, which bee brought to sinners in Christ.

Benefits by Christ.

Generall benefits by Christ.

Wherein this is the first, *That Christ is sent to saue sinners*, whereof enough was spoken before in the name *Iesus*, therefore now no more thereof.

Saue vs. Luk. 2. 32.

The next is, that Christ is said to bee *a light to the Gentiles*, which was long before propheciied oftentimes by the Prophet *Esay*, saying; *The people that walke*

Light to Gentiles. Esa. 9. 2. 42. 6. 49. 6. 60 3. Math. 4. 16.

walke in darkeneſſe, haue ſeene a great light, they that dwell in the land of the ſhaddow of death, vpon them is the light ſhined: which the Euangeliſt *Matthew* applieth to Chriſt, bringing the light of the Goſpel, to a blind and ignorant people: And the Apoſtle *Paul* alledgeth for his warrant in Preaching the Goſpel to the Gentiles.

Act.13.48.

To like effect, Chriſt is often ſaid to be *the light of the world*, as he profeſſeth of himſelfe, *I am the light of the world.* And of this I vnderſtand that which is ſpoken by the Euangeliſt, *Ioh.1.9. That Chriſt was the true light which lighteth euery man that commeth into the world,* (that is:) who caſteth out the light of the Goſpell to all Nations, as the Sunne in the firmament ſhines to all the world, though many blind neuer ſee the light thereof.

Ioh.8.12. 9.5.

Vnder this compariſon of light

light, all the benefites which Christ brings vs to, be contained; light of knowledge, light of grace, and holy life and light of eternall life and glory. All which be contained either generally or specially in the former alledged Scriptures, and in sundry others. To this head also belongs such Scriptures as shew Christ to bee our life, *Ioh.* 6.33.51.10.10.14. 6.2. *Tim.* 1.10.

Light containes all benefits.

Of all which, this is the vse we are to make, that seeing God hath set vp his Sonne Iesus Christ in the Ministerie of the Gospell, to all Nations, where euer it comes; to lighten, and to giue life to euery man who heareth it, if hee refuse it not, and shut not his eyes against it, as the *Pharises* did: Therefore euery one who heareth this not onely may, but is bound to embrace this light) by a true Faith, (that so they may bee the Children of the light) and that vpon paine

Vse.

Ioh. 9.41. Ioh. 12.36.

of condemnation, euen as our Sauiour himſelfe denounceth againſt all vnbeleeuers, ſaying; *This the condemnation, that light is come into the world, and men loue darkneſſe rather then light.* Ioh. 3. 19.

Another worthy ground for our Faith is this, that God the Father, when at the baptizing of Chriſt, hee ſent downe his holy Spirit in the likeneſſe of a Doue, lightning vpon him, ſent a voyce from Heauen, ſaying; *This is my beloued Sonne, in whom I am well pleaſed*; wherein is meant, not onely that God did loue and like well his Sonne, (with whom for himſelfe hee could neuer be diſpleaſed, there being no cauſe why) but this rather, that whereas God was extreamely offended with all mankinde, now he was fully appeaſed by Chriſt, and for his ſake ready to receiue into fauour, all that by faith ſhould receiue him, and ſo to accept him for vs, and

3 God is wel pleaſed in Chriſt.

vs

vs in him: which is the ſame with that, where it is ſaid, God hath made vs accepted *in his Beloued.* And againe; *That Chriſt hath giuen himſelfe for vs an offering and a ſacrifice to God for a ſweete ſmelling ſauour:* meaning, That whereas whole mankind ſince the fall, is become odious to God for ſinne, ſo that neither their perſons, nor their workes could bee acceptable to God; Now by this all-ſufficient Sacrifice of Chriſt, all that lay hold on Chriſt by Faith, and ſo apply his ſacrifice to themſelues, they ſhall bee accepted of God, and their obedience pleaſing to God, in his perfect obedience. Eph 1.16. §.2.

Which alone is a ſufficient meanes by the operation of the Holy Ghoſt, to drawe any that heare and conceiue this, to caſt themſelues wholly vpon Chriſt, and to ſeeke for Gods fauour, and all the fruits thereof onely *Vſe.*

in this sacrifice of Christ.

Besides these, there be many other Scriptures, which in generall set out Christ, and his benefites to vs: but if they be well marked, it will appeare, they bee contained vnder these. As for
Ioh.15.1. example, where Christ compares himselfe to a Vine, to teach, That as the branch hath his whole life from the Stocke, so we haue all our life from him:
Ioh.6.35. So doth hee call himselfe *the bread of life*, and is said to bee the
Ioh.1.14. head of the body; That *hee is full of grace and truth*. Againe;
Rom.8.32. *Hee that spared not his owne Sonne but deliuered him vp for vs all, how shall hee not with him also, freely giue vs all things?* Againe
Esa.55.3. Act.13.34. *I will giue you the sure mercies of Dauid*: That is, all those good things which were promised in Christ, who was the Seede of *Dauid*.

Vse In all these and many moe, we see the intent of the Holy Ghost was

was, to giue vs in one view, a ſight of all that good, which Chriſt hath brought vs, that hereby euery one, who heares hereof, may both wonder at Gods vnſpeakeable mercy, in prouiding ſo many, and ſo great bleſsings in Chriſt for vs his enemies: and hereby alſo bee drawne to labour by all meanes to be made partakers of them.

And this ſhall ſuffice to haue ſet out ſome of the generall promiſes, and the vſe of them, how wee are to ſtrengthen our Faith by them.

When ſpeciall want, make vſe of generall.

One this I will adde concerning theſe, that if at any time in our doubts and feares for any particular diſtreſſe, wee cannot readily remember ſome particular promiſe, whereby we might bee comforted; then wee may ſafely runne to one of theſe generall promiſes, (which do containe all particulars) and ſo apply it to our preſent neede. As

for example, if any poore soule should fall into great doubtings of Gods fauour, by reason of some great affliction that lay heauy vpon him, or some corruption which he could not master; and in this perplexitie could not thinke of any speciall promise, whereout hee might gather some comfort: then may he boldly lay hold vpon any one of these generall promises, and rest thereupon for comfort, in this manner: O Lord thou hast said in thy holy Word (which is the word of truth) that the Sonne of man is come *to saue that which is lost*; Lord, I am lost, and see nothing in my selfe to helpe me: therefore I doe wholly rest vpon Christ, and looke for helpe onely by him. The same may bee said of all the generall promises, the least of which containe matter enough to support vs in all our feares, if wee would fitly apply them.

Luk. 19. 10

Where-

Wherein I doe againe forewarne euery one who desires to beleeue in God, and so to liue by his Faith, aboue all to deny himselfe, and not to looke for any thing in himselfe, why he should beleeue (which I haue obserued to bee a maine hinderance from true beleeuing:) but to cast all our thoughts vpon God: First, how mercifull hee is to prouide such helpe for poore sinners in Christ, and freely to offer it vnto them in his Word: And secondly, how faithfull hee is to performe all that hee hath said, that by this meanes the poore sinner may bee mooued to beleeue in God, that he will surely succour, and comfort him in due season, and measure.

Looke for nothing in thy selfe, to cause thee to beleeue.

Thus would I now passe from these generall promises, and come to the speciall, but that I feare I haue not sufficiently cleared one point concerning these generals, namely, for the persons

For the persons, to whom. First to all,

to whom God preacheth and proclaimeth theſe mercies, that they may beleeue (I ſpeake not here, who ſhall enioy theſe, who bee onely beleeuers and their Seed, but to whom theſe be offered.) From whence bee raiſed the greateſt doubts in many for their ſaluation, that they know not themſelues to bee of that number, to whom God doth truly offer theſe mercies: and no maruell. For as it is not poſſible for a Rebell againſt his Soueraigne, to beleeue hee ſhall be pardoned vnleſſe, he be ſure that he is contained vnder the Princes Pardone: So no ſinner can beleeue to haue pardon, till hee know that hee is in the number of thoſe, to whom the pardon is proclaimed by God in the Goſpel; For the knowlege whereof, either there muſt bee ſome ſpeciall marke of difference whereby it may be knowne, to whome the Pardon is proclaimed

med, and to whom not, or els it must be generall to all.

No speciall difference before faith

But there is no such speciall certaine difference betweene sinners before faith, whereby one may know the pardon is graunted to him, and such as he is, and not to any other: for then might some know themselues to bee vnder Gods speciall fauour, that is, elected before he beleeue, which is impossible by any ordinary meanes: therefore of necessitie the onely way whereby any may know himselfe to bee contained vnder the pardon, is this, that hee heares that God in his Gospell doth proclaime forgiuenesse of sinne in Christ, without exception, to all sinners; that whosoeuer heareth and beleeueth, shall bee saued: the rest shall be condemned for not beleeuing, and not accepting this mercy offered to them.

Note.

Hauing in the former part of this

this Treatiſe ſufficiently prooued by many Scriptures, this point, that *Chriſt and all his benefits be freely offerd without exception to all mankinde*, as that one place, *Marke* 16. 15. expreſly ſheweth: I onely now aduiſe euery one, who is kept from beleeuing by this, that he knowes not whether hee bee contained vnder the pardon or no, nor to looke to Gods ſecret will, but to attend to Gods reuealed will in his word, wherein it is expreſly ſaid, *That God would haue no man to periſh, but would haue all men come to repentance*; and ſo oft, *That hee deſires not the death of a ſinner*, that hereby hee may be moued to ſeeke, and hope for that mercy, which God is ſo willing to beſtow vpon him, if the fault bee not in his owne ſelfe, as it was in the vnbeleeuing *Iewes* in *Ieruſalem*, of whom our Sauiour complained, ſaying, *How often would I haue gathered thy*

Looke not to Gods ſecret, but to his reuealed will.

2. Pet. 3. 9. Ezek. 18. 23. 32.

Mat. 23. 37.

thy children, as the Henne gathereth her chickens vnder her wings? and ye would not.

A further manifeſtation of this willingneſſe in God to ſaue ſinners, may bee ſeene in his gracious inuitation of the vnworthieſt to come to the wedding of his Sonne; yea, more by his beſeeching ſinners to bee reconciled to him: and by the many and weighty arguments hee vſeth to perſwade men to beleeue, by the great rewards, earthly, and ſpirituall, temporall, and eternall, which all beleeuers ſhall enioy; and by the fearefull woes which ſhall fall on all vnbeleeuers, both in this life, and that to come, as plentifully is to bee ſeene throughout the Scriptures.

Gods willingneſſe to ſaue ſinners. Math. 22. 9, 10. 2. Cor. 5, 20

Ioh. 7. 38. 3, 18.

Out of all this, me thinkes, a poore diſtreſſed ſinner, might thus ſtirre himſelfe to beleeue. If this bee certaine, that God would not haue mee periſh, but

How to raiſe faith.

Note.

is

is very willing to ſaue mee, and therefore hath not onely prouided all ſufficient meanes to bring mee thereto, and made ſuch a generall pardon, as may aſſure me I am contained vnder it: yea, ſeeing I now know, that I am inuited and called to come to Chriſt, and intreated to bee friends with God, then may I be bold to come and aſſure my ſelfe, I ſhall be welcome. Yea, further, if I will not forgoe all theſe rich rewards tendered vnto me, and pull vpon my ſelfe moſt iuſtly all thoſe woes which God hath threatned againſt all deſpiſers of his mercy, then muſt I gladly accept Gods mercy offered to me; and if I finde my vnbeleeuing heart to draw backe, then muſt I ply the Lord with feruent and conſtant prayers, that he would draw me by his Spirit to come to Chriſt, and ſo to reſt vpon him for my ſaluation. And thus much for the

the generall promises, both in regard of the matters promised and of the persons to whom they bee proclaimed, that euery one who hears them, may claime his part to them.

Now to come to those special benefits which wee receiue in Christ, which belong to this first point, how our Faith is to bee strengthened in the assurance of our saluation by Christ: I entend to referre all that I haue to say herein, to these two: First, our *Iustification*: and secondly; the fruits immediatly growing from thence, which I gather out of the Apostle, *Rom.* 5.1. to bee these three, 1. *Reconciliation.* 2. *Adoption.* 3. *Hope of Glorie.* Speciall benefits.

Concerning *Iustification.* it is euident by the Scripture, that all our saluation depends vpon it, that whosoeuer shall be saued must bee iustified: and therefore of necessitie, he that is not iustified, must needs bee con- Iustificatiõ

condmned

demned; It behooueth then euerie one who lookes for saluation, well to conceiue, what it is to be iustified in Gods sight; and then to make sure worke, that he may attaine it: yea. and know it also that hee is iustified: without which, there is no comfort, or hope of happinesse. To bee iustified before God, is, to bee made righteous: that is, not only without all sinne, but hauing all that righteousnesse which God in his holy Law requireth, as *Rom.* 2. 13. So was *Adam* and *Eue* by creation: *God made man righteous,* So was Christ; *Such an High Preist it became vs to haue, who is holy, harmelesse, vndefiled, separate from sinners, and made higher then the Heauens.*

Eccl. 7. 31.
Heb. 7. 26.

Besides these, not one of the whole stocke of mankinde, was thus righteous, but euery Soule, young, and old, was, and euer shall bee in this World, void of this

this righteouſneſſe, and full of all vnrighteouſneſſe: as *Rom.* 3. 20. *Therefore by the workes of the law ſhall no fleſh bee iuſtified in his ſight.* It followeth then, that all that ſhall be ſaued, muſt be iuſtified another way, & that is this, by hauing that perfect righteouſneſſe which was in Chriſt alone, to be accounted theirs as if it had beene in themſelues.

Not intending to enter into any further diſcourſe hereof, which may bee ſeene in ſundry Treatiſes, written of this argument; all our care muſt bee, to get this grace in Chriſt, whereby wee ſhall aſſuredly bee ſaued. The Scripture is cleare, that this is obtained by faith, and no way elſe, as beſides ſundry other Scriptures, the Apoſtle both ſoundly and plentifully prooueth, *Rom.* 3. and *Gal.* 3. reade the places, in which wee ſhall ſee not onely the truth of the doctrine, but many motiues to beleeue,

leeue, and imbrace this grace wrought by Christ for vs, and by him freely offered vnto vs, that we might receiue it to our comfort.

To this purpose is that which is said, *Rom. 3. vers. 21, 22. But now is the righteousnesse of God, made manifest without the Law, hauing witnesse of the Law and the Prophets, to wit, the righteousnesse of God, by the faith of Iesus Christ, vnto all; and vnto all that beleeue.* And so forward to the end of the Chapter; wherein for our purpose, this is chiefly to be considered, That as none are partakers of this benefit of Iustification in Christ, but beleeuers; so seeing none can beleeue to enioy this, but such as know that God freely and faithfully offers it to them. therefore it is here, and elsewhere oft reuealed that as *all haue sinned and are depriued of the glory of God*, so are they *iustified freely by his grace*, through

through the redemption that is in Christ Iesus. Which (as I said) cannot be vnderstood, That all doe receiue this mercie of Iustification, purchased by Christ; but that as Christ hath wrought it, so God doth indifferently offer it in the Gospel to all: which is more manifested by the words following, Verse 25. *Whom God hath set forth to be a reconciliation, through Faith in his blood, to declare his righteousnesse by the forgiuenesse of sinnes that are passed &c.* Vse.

The vse to bee made of these and the like, for the strengthning of our Faith, in the assurance of our saluation by Christ, is this, that euery one who would beleeue, doe set before him, on the one side his owne sinfulnesse and cursednesse, to bee such, that hee is no way able to make any satisfaction whereby hee might bee deliuered: on the other side that Christ hath made a full satisfaction

tisfaction vnto his Father for him a miserable sinner, and freely offers it to him; which if he beleeue, it shall be accepted for him and hee thereby saued: that this may draw him to renounce all hope in himselfe, and to rely vpon Christ for his Iustification and saluation.

Parts of iustification. Forgiuenes of sinne.

This shall bee more manifest in the partes of iustification, which are *forgiuenesse of sinnes, and imputation of righteousnesse*: And more speciall in the former, *forgiuenesse of sinnes*, which so vnseparably bringing in the latter imputation of righteousnesse, the Scripture doth most labour to assure vs of. And for this cause all blessednesse is worthily placed herein, both by the Prophet *Dauid*, and the Apostle *Paul* saying, *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. Blessed is the man, to whome the Lord imputeth not sin.* That it may driue euerie man

Psa. 32. 1, 2. Rom 4. 9, 8

out

out of himſelfe for happineſſe, ſeeing *God iuſtifieth the vngodly, Verſe* 5. And to draw all that ſhall be ſaued, to looke for ſaluation, onely in Gods free mercie, forgiuing their iniquitie, and couering their ſinne, and not imputing to them there ſinne. Vnder which ſpeeches is contained the way and meanes, how the righteous God (who will not let one ſinne and breach of his Law to eſcape vnpuniſhed, without deſerued condemnation) doth yet ſet free poore ſinners, from their ſinne and puniſhment: which is only by the ſatiſfaction, which Chriſt hath made for thē for bearing their puniſhment; wherewith God being ſatisfied, doth fully and freely forgiue all thoſe who by Faith accept this mercie offered vnto them.

To this end throughout the Scripture, is this great benefit of forgiuenеſſe of ſin by Chriſt

ſo

so plentifully proclaimed vnto vs miserable sinners; I will cite a few for many. When *Iohn* the Baptist was sent to prepare way for Christ, first seeing Christ comming vnto him, he cried out,

Iohn 1. 29. *Behold the Lambe of God, which taketh away the sinnes of the World.*

Our Sauiour himselfe after his

Luk. 24. 45 Resurrection, appearing to two of his Disciples going to *Emaus* hauing opened their vnderstanding, that they might vnderstand

49. the Scriptures, said vnto them *Thus it is written, and thus it behooued Christ to suffer, and to rise againe from the dead the third*

47. *day: And that Repentance and Remission of sinnes, should be preached in his name among all Nations beginning at Ierusalem.* Likewise the Apostle *Paul* preaching at *Antioch*, to the *Iewes* in their Synagogues, said vnto them; *Bee it knowne vnto you therefore men and brethren, that through this man* (meaning Christ)

Christ) *is preached vnto you forgiuenesse of sinnes: And from all things from which you could not bee iustified by the Law of Moses, by him euery one that beleeues is iustified.* And so all the rest of the Scriptures, in which it is said, thet *Christ was deliuered to death for our sinnes:* And *gaue himselfe to redeeme vs from all iniquitie.* And *hath by himselfe purged our sinne, That he bare our sinnes on the tree. That he loued vs, and washed vs from our sinnes.* And to shut vp all with that worthy saying of S. *Iohn, If any man sinne, we haue an Aduocate with the Father, Christ the righteous.* And, *hee is the propitiation for our sinnes, and not for ours onely; but for the sinnes of the whole world.*

Acts 3.38, 39. Rom.4.25. Gal.1.4. Tit.2.14. Heb.1.3. 1.Pet.2.23. Reu.1.5. 1.Ioh.2.1,2.

In all of which, what can any man thinke to bee Gods meaning, but to prouide a meanes to saue vs sinners? And therefore whosoeuer feeles his sinne, and feares Gods wrath, may boldly come

Vse.

come to Christ, and stedfastly beleeue, that God for Christs sake will forgiue him, *and remember his sinnes no more.* And so much the more, may and ought euery one, to whom this good newes of pardon is brought by the preaching of the Gospell, lay claime to this pardon, and so shall he please God, and saue his own soule; othewise as his sinne shall bee exceeding great, so shall his damnation bee more grieuous.

I doe therefore againe exhort euery poore soule who faine would beleeue, not to make his sinne greater then Gods mercy: but seeing Christ hath borne the punishment of his sinne, and fully appeased Gods wrath for him, and doth expresly call him, and proclaime this pardon vnto him; therefore that hee commit himselfe to Christ, and so giue glory to God in beleeuing, that through Christ his debt is dis-

charged

charged, and be freed from condemnation; so that neither God will; nor the diuell, nor his owne conscience, shall be able to lay any thing to his charge: then which what can bee more comfortable to a distressed sinner, I know not.

This might content vs, if wee were not so full of vnbeliefe: but the Lord both knowing, and pittying our distrustfull hearts, hath said much more to perswade vs of our saluation in and by our Lord Christ Iesus. And whereas we haue learned that to the iustifying of a sinner, there is required not onely that his sinnne and punishment bee quite taken away, but that hee haue perfect righteousnesse, without which there can bee no life: for although these two bee neuer parted (no more then soule and body in a liuing man) yet they be not both one, but necessarily distinguished, and both requi

. Part of Iustification. Imputation of righteousnesse.

red in him that is iuſtiſied in Gods ſight. The Lord therefore hath graciouſly prouided a meanes, whereby we (who ſince the fall of our firſt parents, haue vtterly loſt our originall righteouſneſſe, and bee no way able, to attaine ſuch righteouſneſſe as God in iuſtice requires at our hands) may recouer our loſſe, and bee made perfectly righteous, ſuch as God will allow, and for which hee will in his iuſtice grant eternall life. As *Paul* in his glorious triumph before his departure, did boldly profeſſe. *For I am now ready to bee offered, and the time of my departure is at hand; I haue fought a good fight, I haue finiſhed my courſe, I haue kept the Faith; Henceforth is laid vp for me the crowne of righteouſneſſe, which the Lord the righteous iudge ſhall giue mee at that day, and not to me onely, but to all that loue his appearing.* Which one Scripture might ſuffice to perſwade

1. Tim. 4. 6. 7. 8.

ſwade vs, to looke for this righteouſneſſe and eternall life, which by due debt (through Gods mercy, and the merit of Chriſts) is made ours. But becauſe this is not ſo eaſily ſeene, much leſſe beleeued, that ſuch as we ſhall euer attaine to this high dignity the Lord hath reuealed the good will towards vs ſinners in this behalfe, that hee hath prepared ſuch a perfect righteouſneſſe for vs, and made a faithfull and free grant thereof vnto vs, that ſo we may make it our owne by Faith. This is moſt manifeſt, in that heauenly compariſon, betweene the firſt *Adam*, and the ſecond *Adam* Chriſt Ieſus, ſet forth at large, and in many degrees, *Rom.* 5. 12. to the end. The ſumme of all is this, that the benefite wee haue in Chriſt, doth euery way exceed all the hurt we had in *Adam*, as the Apoſtle himſelfe ſaith, verſe 20. *Where ſinne abounded, grace did much*

more abound. verse 21. *That as sin had reigned vnto death, so might grace also reigne by righteousnesse vnto eternall life, through Iesus Christ our Lord.* Where we see that as sinne through Gods iustice brought death: so by Gods mercy, the righteousnesse of Christ brought to vs eternall life. And is expressly said, vers. 19 *For as by one mans disobedience many were made sinnes: so by the obedience of one shall many be made righteous.* wherein it is cleare that as Christ by his obedience was perfectly righteous, so by it many (that is, all) that by Faith receiue Christ, are made righteous in Gods sight. To the same purpose it is saide that wee are made the righteousnesse of God in him. And that of the Prophet *Esay. By knowledge shall my righteous seruant iustifie many: for hee shall beare their iniquities.* And for this cause is Christ called, *The Lord our righteousnesse:*

2 Cor 5.21
Esay 53.11
23.6.

and

and that he is *the end of the Law, for righteousnesse to euery one that beleeueth.* And for this cause are the Sacraments said to *bee seals of the righteousnesse of Faith*, and to the same intent much: wherein wee see how plainely and plentifully the Lord sets out this perfect righteousnesse, and life therby in Christ, to be made ours. Which if any shall but neglect, and passe by, and not accept, how shall hee escape most iust condemnation? as wee reade *Heb.2.3.* speaking of the same matter.

22.19. Rom.10.4.

4.11.

Vse.

How then can this but perswade euery one, who desires saluation, with both hands (as wee say) to receiue this great gift of Christs righteousnesse to be his: wherevpon depends so certainly his eternall hapinesse. And how iustly shalt thou perish, who hearing of this great goodnesse of God, prepared in Christ, and offered in the Gospell to thee,

and yet wilt not receiue it? But either securely neglect it, or at least by thy vnbeliefe, depriue thy selfe of so incomparable a benefit. I can say no more to perswade the: But I beseech the Lord to perswade thee; and doe thou giue the Lord no rest, till by his Spirit he draw thee to embrace this benefite, to thy everlasting comfort.

Fruits of Iustification.

Now to come to the fruits of Iustification, which bee so many effects of Gods grace accompanying and following our Iustification, 1. *Reconciliation*, 2. *Adoption*, and 3. *Hope of Glorie*. I am not ignorant that these bee set in another order diuersly, by diuers Diuines, which is not much materiall; for all consent, that they bee speciall benefits, which Christ hath purchased for vs by his death and obedience, and serue much for the assurance of our salvation. Whereas on the contrary the ignorance

or

or doubting of them, muſt needs breed much diſcomfort, eſpecially in time of temptation, and at the houre of death. Yet ſeeing theſe doe ſo depend vpon the former of our Iuſtification, that he who is iuſtified, cannot want theſe; and without a man bee iuſtified, hee can neuer enioy any of them, either to bee at peace with God, much leſſe to come into ſo high fauour, as to bee adopted and made Gods childe, and heire of all his bleſſings; and laſt of all, attaine ſuch hope of euerlaſting glory with God in his kingdome, as might make him here in this vaile of miſery, not onely to cheare vp his heart in the expectation thereof, but outwardly to reioyce, and holily to boaſt thereof: ſeeing, I ſay, the iuſtified man, and none elſe hath theſe moſt certainly, the beſt way to get aſſurance of theſe, is to make ſure our Iuſtification, in

ſuch ſort as hath beene already ſhewed.

But ſeeing the Scriptures doe oft make mention of theſe, that God hath prepared and offered theſe to vs in Chriſt: it ſhall bee to our comfort to take knowledge of them, and ſo labour for the right vſe of them.

Page 91. Remembring that I haue in the former part of this Treatiſe, ſpoken of theſe effects of our faith, out of *Rom.* 5. 1. &c. to ſet out the great and precious fruits which are gotten by Faith, therby to prouoke all, more to labour for faith: I may now be the more briefe, eſpecially ſeeing the Scripture including them in the former, is not ſo plentifull as in the former: For the

Reconciliation. firſt of theſe, *Reconciliation*, I vnderſtand, that wheras before we were in Chriſt, we were enemies to God by reaſon of ſinne. Now by Chriſt we are reconciled and made friends, as *Rom.* 5. 10. *For*

if

if when wee were enemies, we were reconciled by the death of his Sonne much more being reconciled, wee ſhall bee ſaved by his life. So likewiſe notably is this ſet foorth. 2. *Cor.* 5.18,19,20. *All things are of God, who hath reconciled the world vnto himſelfe by Ieſus Chriſt; and hath given vs the miniſtery of Reconciliation. For God was in Chriſt, and reconciled the world vnto himſelfe, not imputing their ſinnes vnto them; and hath commited to vs the word of Reconciliation. Now then are wee Ambaſſadors of Chriſt: As though God did beſeech you through vs, wee pray you in Chriſts ſtead, that ye be reconciled to God.*

2. Obſervations. 1.

In both which Scriptures theſe two things I obſerue for our purpoſe;

Firſt, That wee being ranke enemies to God, Chriſt by his full ſatisfaction (whereof his death was a principall part) hath reconciled God his Father vnto

mankinde; not ſo, that any haue the benefit thereof, but they who gladly doe accept it.

2. The ſecond is, That ſeeing none could ſo much as know this, much leſſe haue warrant to beleeue, to haue any part in it: Therefore the Apoſtle as a faithfull diſpoſer of the ſecrets of God, plainely affirmes, and for more certainty repeats, that this Reconciliation was wrought for the world, that is, all mankinde, (though againe I ſay, none but Beleevers enioy it.) And the more to draw vs to beleeue, that God hath granted out a Commſion to the Miniſters of the Goſpell, to Preach and publiſh this good newes of Reconciliation wrought by Chriſt betweene God and man: and that they ſhould by all meanes labour to perſwade men; (which is wonderfull) he ſaith that God by his Ambaſſadours, doth intreate them to bee reconciled to God,

That

that is, to accept this vnheard of mercy offered to them.

Theſe things which I conſider, I cannot but admire Gods vnſpeakeable mercy, in ſo ſeeking to ſaue vs his enemies, and our brutiſh ingratitude in ſo light eſteeming thereof: yea our ſenſeleſſe neglect of our chiefeſt good, and our deadly vnbeliefe; by which wee deprive our ſelues of ſo vnvaluable treaſure, freely offered vnto vs. What may bee ſaide more to mooue our ſtonie hearts either to deſire, or to accept ſo great grace I well ſee not: but this I ſee, and am ſure of, that it ſhall be more tollerable for Turkes and Pagans in the day of iudgement, then for thee whoſoever thou art, who living in the Church, doeſt either deſpiſe or ſo diſtruſt this bounty of the Lord, that thou doeſt not receiue it.

Gods great mercy.

Note.

And ſuch who preferre any worldly thing before this vnmatchable

matchable mercy, and so if not,
Swine. grossely reiect it, yet securely
neglect it, and as Swine trample
Reu. 21. 11 such precious pearles vnder
their feet: I say no more, but *he*
Weake be- *that is filthy, let him bee filthy still.*
leeuers. But for such poore soules, as
doe highly prize this exceeding
fauour, to bee reconciled vnto
God, and onely be kept from it
by distrustfull feares, that it is
not for them (they being so vn-
worthy,) I beseech them in the
Lord, deepely to weigh what
hath beene said to draw them to
beleeue, and for example, to set
before them Gods dealing with
the *Ephesians*, of whom the Apo-
Eph. 2. 3. stle saith, *That when they were*
dead in trespasses and sinnes, (which
is as bad as may be, yet he heaps
more of their wofull condition,
verse 2. 11. 12.) *yet these were*
Col. 1. 21. *quickned in Christ*: so likewise the
Colossians, being before their
conuersion *strangers, and enemies,*
because their minds were set on e-
uill

till works, were reconciled to God, &c, And to say the truth, so is it with all that bee converted, as *Paul* testifieth of himselfe, and all other beleeuers before their effectuall calling, that they *had their conuersation in times past in the lusts of their flesh, in fulfilling the will of the flesh, & of the mind, and were by nature the children of wrath as well as others.*

All before faith, dead in sinne.

All which, if a poore sinner shall consider, that others in as bad a state as he, and many farre worse, were receiued to mercy: and that God doth in mercy as freely offer it to him as them, and is as faithfull as ever to performe what he saith: this doubtlesse will in time moque him to expect like mercy at *Gods* hands, if hee shall with patience waite the Lords leisure, and neuer giue ouer earnest supplication to God, to draw him, and daily meditation on Gods mercy. Thus will I leaue this point (having

Vse.

ving said more then I purposed:) onely I desire to be considered, that vnder this reconciliation, I containe that Peace which Christ makes betweene God and vs, whereof *Rom.* 5.1. *Ephes.* 2.17. and else-where oft; that it may bee referred to this head.

Peace.

Now wee come to the second fruit of our Iustification, which is *Adoption*, whereby I vnderstand that high fauour of God, whereby he maketh those who be iustified by Christ, and so reconciled, his owne children, and heires of all his blessings. If *Dauid* thought it no small preferment to bee sonne in Law to King *Saul*: what may bee thought of this? and therefore the Apostle *Iohn* calleth all to an admiration of that vnspeakeable *loue of God, in calling vs to be the sonnes of God.*

Adoption.

1. Sam. 18. 23.

1. Ioh. 3. 1.

Wherein wee haue to consider, not onely the excellency of this

this eſtate, but the certaintie of it, whithout which wee could haue no comfort by it. This certainty appeares as in this, that God hath called all true Beleevers to his ſonnes: ſo further in the next verſe where he ſaith *Dearely beloued, now are weet he ſonnes of God, though* (as he ſaith) *it appeares not what wee ſhall bee.* To this purpoſe well ſerveth that gracious promiſe which the Apoſtle citeth out of the Prophet *Hoſea, And it ſhall be in the place where it is ſaid vnto them: yee are not my people, that there they ſhall bee called the children of the liuing God*: So likewiſe, when the Lord promiſeth to ſuch as ſhall ſeperate themſelues from the wicked: *And I will be a Father vnto yee, and yee ſhall bee my ſons and daughters, ſaith the Lord Almighty.* Againe, *Hee that ouercommeth ſhall inherit all things And I will bee his God, and hee ſhall be my ſonne*: theſe promiſes muſt bee

Certainty of adoption.

Rom. 9. 26.

2 Cor. 6. 18

Rom. 12, 7.

bee the cause of our faith, and our faith the cause of our obedience, as hath beene said. And therefore it is sayd, *Ye are all the*
Gal.3.26. *sonnes of God by faith in Christ Iesus.* And yet much more to our present purpose, is that excellent Scripture, *Galat.* 4.4,5,6,7. which containes much for the strengthning of our faith in this whole point of assurance of our our saluation, Therefore I rehearse it all: *But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Law, that hee might redeeme them which were vnder the Law; that wee might receiue the adoption of the sons,* And *because yee are sonnes, God hath sent forth the Spirit of his Sonne in your hearts, which cryeth Abba Father.* Wherein (to passe ouer all the rest) this is euident, that a maine end why God sent his sonne to redeeme vs miserable sinners, who are by nature

vnder

vnder the curse of Law) was this, that wee might by this redemption by Christ bee made Gods children, and, as the Apostle saith, *If children, then also heires, euen the heires of God, and co-heires with Christ* as it followeth in the former Scripture, *Gal* 4. 7. *Wherefore thou art no more a seruant, but a sonne; now, if thou bee a sonne, thou art also an heire of God through Christ*: Rom. 8. 17.

If this bee so (as the diuell himselfe cannot deny) who can sufficiently admire and magnifie *the bountifulnes, and loue of God to man*, by so great a price to purchase so high a dignity, (as the Apostle *Iohn* calls it) that wee should bee the sonnes of God, and partakers with Christ of all his glory in his Fathers Kingdome? *Vse* Tit. 3. 4. Ioh. 1. 12.

But me thinkes I heare some one say, It is true, this is a most blessed estate, if a man might be assured it were his own: but seeing

ing the Scripture oft witneſſeth, that they be but few who attaine this fauour, how may I who am ſo vnworthy, ſo full of ſinne, and void of grace, euer hope to be a partaker hereof.

Obiect.

This beeing ſo great an obiection, and ſo common, whereby many be kept from beleeuing, it is meet to be well anſwered. It hath two parts: firſt, that ſo few come to bee Gods children, to which I anſwer, firſt, the fault hereof is not in God, who (as oft hath been ſaid) hath ſo largely proclaimed life in the Goſpell to euery ſinner. Againe, if there were an almes of great value caſt among many, which a few onely could enioy, what ſcrambling is there who could get it?

Anſw. 1. Why ſo few Gods children.

A memorable ſtory of late yeares, I will relate to be a witneſſe againſt all ſuch *wicked ſeruants, and ſlothfull*, as our Sauiour cals them) who learning that a few ſhall bee ſaued, will let o-

Mat. 25. 26.

thers

thers ſtriue for it, and be content to goe without it themſelues; which is indeed, and ſo the Lord will count it, a flat diſpiſing of his mercy offered vnto them. A rich woman gaue at her death a dole of ſixe pence to the poore that came to Leaden Hall in *London*, for which there was ſuch ſtriuing that many were troden to death; how ſhall theſe riſe in iudgement againſt our dainty, idle, ambitious, covetous and voluptuous worldings, who every one in their kinde, ſtriue extreamely for their deſires; but take no paines to bee ſaved?

A ſtory of ſtriuing for ſix pence.

But to leaue theſe, and to come to the ſecond part of the obiection, which concernes a better ſort, and farre neerer ſalvation, who bee kept backe by their vnworthineſſe; whom as I much pitty for their vncomfortablenes, ſo can I no leſſe blame for their ignorance, that after ſo long

Anſw.

long preaching of the Gospell, wherein all the mercies of God bee proclaimed vnto, yea bestowed vpon sinners, yea great and all vnworthy (as in the last point before this was shewed:) yet these poore soules doe sticke so fast in the mudde of their naturall pride of Popery, as to seek for some worthinesse in themselues, for which God should make them his sonnes. To conclude then this poynt, seeing God is a free giuer of this high fauour of Adoption; and no seller of it; and seeing hee so freely offers it to thee in Christ; beware, that neither by idlenesse, nor proud ignorance, thou depriue thy selfe of it, but thankefully accept it; so shalt thou be saued.

Naturall pride.

Hope of glory.

The last speciall benefit which wee receiue from Christ, as a fruit of our iustification, seruing for strengthening of our faith in the assurance of our saluation,

on is, the *Hope of glorie*: whereby I vnderſtand that God hath prepared for vs ſinners, this ſingular comfort, that we may enioy in this life, ſuch a hope and expectation of euerlaſting glory, as may both inwardly cheere our hearts, and cauſe vs outwardly to confeſſe the ſame, to the Glory of God, incouragament of other faithfull people of God, amazing of the wicked, and ſtrengthening of our ſelues, to hold out to the end, againſt al diſcouragements whatſoeuer. That God hath prouided ſuch a ſtay, to ſupport vs in all the changes of this life, may ſufficiently appeare by that which we reade, *Heb.* 6. 17, 18, 19. a Scripture containing great force for the ſtrengthening of our faith, in the certainty of our ſaluation, as we ſhall ſee.

Wherein God willing more abundantly to ſhew vnto the heires of promiſes the vnchangeablenes of his counſell

councell, confirmed it by an oath. That by two immutable things, in which it was not possible that God should lye, we might haue a strong consolation, who haue fled for refuge, to lay hold vpon the hope set before vs; which hope we haue as an ancher of the soule, both sure and stedfast, and which entreth in to that which is within the vaile, whither the fore-runner is for vs entred, euen Iesus made an high Priest after the order of Melchisedech. Wherein be these heauenly matters contained, which I will onely lay open, and so gather out that which makes most for our present intentiou, to make vs more sure of this grace: *the hope of glory.*

1. Gods degree and euerlasting *counsell* concerning our saluation, is *vnchangeable.*

2. It was Gods good pleasure to make this exceedingly manifest.

3. The persons to whom God

God would thus manifeſt his counſell, were the *heires of promiſe.*

4. The means whereby God would thus manifeſt his counſel, was this, That what he promiſeth, he *bound with an oath.*

5. Theſe two euidences of Gods counſell, be ſur and vnchangeable.

6. *It is impoſſible that God* ſhould lie in theſe.

7. By theſe wee may haue *ſtrong conſolation.*

8. They who ſhall haue ſtrong conſolation muſt make hope *their refuge:* that is, hold faſt on it.

9. That hope is ſet before them to hold *faſt* by.

10. This hope is to our ſoules intentations, as an *Anchor* to a ſhip in ſtormes.

11. This Anchor which will hold, it is *ſure and ſtedfaſt.*

12. It is entred vpward *into heauen,* as our earthly anchors be

be caſt downewards.

13. Chriſt our *fore-runner* is gone to heauen for vs.

14. *Chriſt is our euerlaſting high Prieſt.*

Behold what ſtore of heauenly matters be heere contained: which when I did conſider ſo cloſely folded vp, and ſo well furthering the poynt in hand, I was drawne thus to vnfolde them Among all, this is ſpeciall for our purpoſe, that Almighty God as a louing Father hauing prouided for his children a good eſtate, was very carefull to make it ſure vnto them, and therefore hath giuen two ſuch euidences as cannot deceiue, his promiſe and oath; that wee being perſwaded hereby, might in all our feares, for our refuge, caſt our hope vpon his fidelity: ſo ſhall wee be ſafe, and haue ſtrong conſolation. Wherein we ſee the ſingular vſe of this hope of eternall life, *that*

it

it is hope which makes vs not aſhamed, as the Apoſtle ſpeaketh, and the Prophet *Dauid* exceeding oft the ſame: *Yea, that wee are ſaued by hope*: that is, we are ſo aſſured of our ſaluation, as if wee poſſeſſed it alreadie, and therefore *doe with patience wait for it*. There is much in this Scripture to this end, that as the whole *Creation as it were groaneth and trauelleth in paine, with earneſt expectation, waiting for the manifeſtation of the Sonnes of God, what time they ſhall be deliuered from the bondage of corruption into the glorious libertie of the Children of God: So all true beleeuers (who haue the firſt fruits of the Spirit) groane in themſelues, waiting for the Adoption*: to wit, *the redemption of their bodies*: that is, for a full glorification of Soule and Bodie. This is to be ſeene in the liues and deaths of Gods faithfull ſeruants, *who for this hope, endured the Croſſe, and deſpiſed*

Rom. 5. 5.

Pſ. 25. 3.
Rom. 8. 23

Hebr. 12. 2.

shame, as it is testified of our Sauiour himselfe; and of *Moses*, that *he did choose rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for a season: esteeming the reproch of Christ greater riches then the Treasures in Egypt, for he had respect to the recompence of reward.* The same is to be seen in all that honourable companie, mentioned, *Hebr.* 11. And so in all the holy Martyrs, in all ages, what was it, but this hope of glorie, after a short suffering, which made them willingly to endure so great and sore persecution? I might be long in this, for the Scripture speakes much hereof, exhorting vs ro reioyce in hope, making it the end of our vocation, and regeneration: *God hath called vs to his Kingdome and Glorie*; *God, according to his Mercie, hath begotten vs againe to a liuely hope, by the resurrection of Iesus Christ from the dead, to an inhe-*

Heb. 11. 26

1 Thes. 2. 12.
1 Pet. 1. 3.

ritance

ritance incorruptible, vndefiled, that fadeth not away, reserued in the Heauens for vs, &c. And more to like effect as doth follow, wel worth our reading, and carefull consideration, seruing much to the comfort of Gods children

Out of all which, this is that I gather: seeing this hope of Glorie is so sure an Anchor in all Stormes, so strong an Helmet in all our Battailes; that we therefore carefully prouide our selues of this Grace: yea rather, seeing God hath so plētifully prouided it for vs, and giuen vs so many promises hereof, and hath called vs heerevnto, and so oft exhorteth vs to reioyce in this hope of Glory; all this should moone vs to hold fast the profession of our hope, without wauering: *For he is faithfull that promised,* as the Apostle exhorteth: Otherwise, wee shall call Gods Truth & Faithfulnesse into question, which is a high de- *Vse.* Heb. 10. 23

gree of tempting God, and no leſſe prouocation of his high diſpleaſure: Whereas on the other ſide by caſting this anchor in any ſtorme, we ſhall bee ſure to eſcape ſhipwracke, and ſo in the end arriue at our deſired port of everlaſting ſalvation.

Thus haue I now ſhewed as briefly and plainely as I could, how every one who is troubled with vnbeliefe, about the certainety of his ſalvation, namely, whether ſuch as hee (ſo voyd of all grace, and ſo full of all ſinne) may bee bolde to beleeue, and thereby bee aſſured to bee ſaued by Chriſt; and to this end, that his ſinne is quite forgiuen, and hee accepted as righteous in Gods ſight, ſo reconciled to God, and adopted to be Gods childe, that hee may reioyce in hope of the glory of God; how [illegible] one (I ſay) may get and [illegible] this aſſurance of [illegible] faith

faith; that there is no *condemnation to him belonging, but that hee hath everlasting life, and is passed from death to life*; then which what can bee more welcome & comfortable to a troubled conscience, I well see not. And therefore (as oft before) I exhort all that feele this weakenesse of faith concerning their saluation, aboue all to obserue these and such other Scriptures (whereof there be many) wherin Christ and saluation bee offered to poore sinners, that they (who haue as good right to them as any,) may not for any thing they see in themselues, put these promises from them, as not made to them. But rather in admiration of Gods wonderfull goodnesse, mercy, and compassion vpon such vnworthy wretches, to giue glory to God, in beleeving and accepting this mercy so freely offered: Which they must doe before they shall

obserue Scriptures concerning Christ.

ſee ſuch a throughchange of hart & life in them, as they earneſtly deſire, and for want whereof, they thinke they ought not to beleeue; which is to ſuch (if not the onely, yet) the chiefeſt let and hindrance from Faith: whereas on the other ſide, when it ſhall pleaſe Gods Spirit, by theſe his free promiſes, to draw them to beleeue, and though weakly, yet truly to ſtay themſelues vpon Gods great mercy, ſo reuealed to them; then aſſuredly ſhall they ſee and feele this change in their hearts, that they know not what to ſay or thinke of Gods mercy, in pardoning ſuch as they feele themſelues to bee. This cannot but breede an vnfained loue in them to God, with an earneſt deſire and true purpoſe to glorifie him; which be the chiefe parts of a holy life, and ſureſt proofes of ſauing Faith: which can no more want theſe, then a true fire can bee with-

without heate (though too many carnall Goſpellers thinke otherwiſe,) and ſo miſerably periſh.

Hauing thus ſeene, how we are by Gods promiſes to get and encreaſe our aſſurance by Faith, that we be Gods children: Now it followes, that wee conſider, what bee the markes of Gods children, whereby wee may be further aſſured thereof. Among which markes, ſeeing Faith it ſelfe is the firſt and ſureſt proofe that we be Gods children, and to this end, many precious promiſes be made to ſuch as doe alreadie beleeue; as the former Promiſes were made to beget and encreaſe Faith: It is meete that we take ſome view of theſe, not for the ſtrengthening of our Faith, but that by our Faith (be it ſmall, or great) we may haue a ſenſible aſſurance of our ſaluation. To which purpoſe may this ſerue, that we who beleeue in

Faith a marke we be Gods children.

Promiſes made to beleeuers.

Beleeuers be blessed. Ioh. 20. 29. Math. 3. 16 16, 17.

Christ, are so oft said to be blessed, as our Sauiour said to *Thomas*, *Blessed are they who haue not seene, and yet haue beleeued*: and againe, to his Disciples, *Blessed are your eyes, for they see, &c.* And likewise to *Peter*, *Blessed art thou Simon Bar-Iona, for flesh and blood hath not reuealed it vnto thee, but my Father which is in Heauen*; and the like many. To the same end also it is said, *That he who beleeueth shall bee saued*: *That the Gospell is the power of God vnto saluation, to euery one that beleeueth.* Againe, *If thou confesse with thy mouth the Lord Iesus, and shalt beleeue in thy heart, that God raised him from the dead, thou shalt be saued*: And againe, *Whosoeuer beleeueth in Christ, shall not perish, but haue euerlasting life*, yea, *hath euerlasting life*, Ioh. 6. 47. *and is passed from death to life.* Againe, *I am come to a Light into the world, that whosoeuer beleeueth in mee, shall not abide in darkenesse*: *and*

Beleeuers saued. Mar. 16. 16

Rom. 1. 16 10. 9.

Ioh. 3. 15. 16.

5. 24.

12. 46 11. 26.

though

though hee were dead, yet ſhall hee liue, and ſhall never die The ſame alſo is intended in theſe Scriptures, in which forgiueneſſe of ſinnes, righteouſneſſe, and iuſtification are promiſed to Beleevers. *Act.* 10.45. *Rom.* 10 4. *Act.* 13. 30. *Rom.* 4.5.5.1. So likewiſe it is ſaid, *Wee are made the Children of God by Faith*; and *as many as receiued him, to them hee gaue power to bee the Sonnes of God, euen to them that beleeue in his Name.* Laſtly, (to heape vp no more of this kinde) to this end is that; *Chriſt ſhall come to bee glorified in his Saints, and bee made marueilous in all them that beleeue, &c.* In all theſe, and many the like promiſes, made to ſuch as doe truely beleeue in Chriſt, may euidently appeare, that if any doe know, and can proue *themſelues to bee in the Faith*, as the Apoſtle ſpeaketh, by this, hee may bee infallibly aſſured of his Saluation.

All grace promſed to beleeuers. Gal. 3 26. Ioh. 1.12. 1 Theſ. 1 0 10. 2 Cor 13 5.

Many deceiued.

wherein seeing the greatest part of professors of Christian religion be deceiued, saying they haue Faith, when in truth they haue none; it highly behooues such as looke for better comfort, aboue all, to beware their hearts doe not beguile them herein, *and to bestow all studie, to make their calling and election sure,* that they may know that Christ dwells in them: otherwise, they cannot *be approued,* neither by themselues, nor any others, to be in the state of Grace.

2. Pet. 1. 10.

Thus much for Faith it selfe, wherby we may certainly know that we be Gods children, heirs of saluation, and cannot perish. We are now further to see some special fruits of our faith, which be the effects of Gods spirit in all true Beleevers, and bee so many markes whereby they doe know themselues, and be known to others, that they bee Gods Sheepe, & so be further evidences

ces and aſſurance, that they be Gods Children, and ſhall be ſaued.

Among all, this gift of the Spirit is a ſure marke of our ſaluation: in which reſpect it is called *a Seale, Eph* 1.13. Where the Apoſtle ſetting out the conuerſation of the *Epheſians*, layes downe both theſe euidences: Firſt, of their Faith; Secondly, of this gift of the Spirit, ſaying: *In whom ye alſo (haue obtained Inheritance) after that ye heard the Word of Truth, the Goſpel of our ſaluation; in whom alſo, after ye beleeued, ye were ſealed with the Spirit of Promiſe, which is the Earneſt of our Inheritance, vntill the redemption of the purchaſed Poſſeſſion, vnto the prayſe of his Glorie.* In which we ſee the Lord deales with vs according vnto the manner of men; who, in their Conueyance of Land, doe not onely giue Writings, to make knowne their Graunts, but to make

Aſſurance by the fruits of Faith.

1 By the gift of the Spirit.

make them ſure, doe ſet Seales to their Writings; and beſides, doe giue a Turfe of the Land, to aſſure the poſſeſsion: ſo the Lord hauing giuen vs his Word and Writing for ſaluation in Chriſt, therby to make vs beleeue, doth alſo giue his Spirit ſo manifeſtly to worke in them, that they bee thereby more aſſured, that Chriſt is theirs, and that by him they ſhall inherite eternall glorie.

Spirit an earneſt. 2 Cor. 1. 22 5. 5.

For which cauſe, it is ſaid, they were ſealed with the Spirit of promiſe (that is, which was promiſed to all beleeuers.) And this gift of the Spirit, is ſaid to *be as an earneſt pennie*, to aſſure vs we ſhall enioy the full bargaine, or rather the whole gift of perfect happineſſe in Gods Kingdome. Of this, I vnderſtand that of the Apoſtle, where he ſaith, That though ſome, who had made a faire profeſsion, were now fallen away from the Faith,

Neuertheleſſe

Neuertheleſſe the foundation of God ſtandeth ſure, hauing this ſeale, the Lord knoweth them that are his; and let euery one that nameth the name of Chriſt, depart from iniquity. Where he makes the foundation of our ſaluation to be Gods election; and a ſeale or ſtampe whereby wee bee knowne to bee Gods children, to be an holy life, a Part whereof is departing from iniquitie. Thus then wee may ſee in generall, that the gift of the ſanctifying Spirit, which is the firſt and chiefeſt fruit of faith, and roote of other graces neceſſary to ſaluation, is a moſt ſure euidence, that we be the children of God; & heires of ſaluation by Chriſt; which might ſuffice to aſſure any man of his ſtate to bee very good, if he be not deceiued, but bee ſure hee hath receiued this ſanctifying Spirit: for the Apoſtle, 1. *Iohn* 4. 13. reaſoneth, *Hereby we know that wee dwell in him,* 2. Tim. 2. 19.

him, and he in vs, becauſe he hath giuen vs of his ſpirit: as was further ſpoken in the former part of this Treatiſe, and is now for our better aſſurance that we be in Gods fauour, more largely to be laid open, if not in all, yet in the moſt principall effects of this Spirit dwelling in vs.

Aſſurance of ſaluation by keeping Gods commandements.

Among which, good order requireth to begin with that which is moſt generall, and containes the reſt: namely, the keeping of Gods commandements, which in ſundry places is made a ſure marke of ſauing grace. This is manifeſt in that diuine Epiſtle of *Iohn*, which was written principally to this end, to ſet downe ſundry markes whereby it may be knowne, who be the true children of God, and who not, Among which this is one the keeping of Gods commandements, as 1. *Epiſt. cap.* 2. *ver.* 3. *And hereby we know that we know him, if we keepe his Commandements:*

ments : the meaning whereof, is, that the conſcionable endeauour to frame our liues, according to Gods will reuealed in his Word, is a moſt certaine marke, that be be true beleeuers and ſo the true children of God and heires of glorie. To this end is that, 1. *Ioh. ch.* 3. 22. where he makes this keeping of Gods Commandements, an euident note that we are in Gods favor: ſo that, *Whatſoeuer wee aske, wee receiue of him.* And againe, *verſe* 24. He that *keepeth his commandements dwelleth in him, and he in him.* It would be too long, and I thinke needleſſe to heape vp more of this argument: for the Scriptures are full of theſe promiſes made to the righteous, to obedience, to ſuch as walke in *Gods way*, *hearken to his voyce*, *beare much fruits*, *bee new creatures*, and many of like ſort. All meaning the ſame thing, to lead a godly life, which whoſoeuer doth

doth in truth, though with much weakneſſe, hee may certainely thereby aſſure himſelfe of his ſaluation.

Vſe. Which if many a poore ſoule (who haue a good care to pleaſe God, and that of very loue vnto him for his mercy) would conſider, it might comfort them againſt all their feares and doubtings, riſing from the ſenſe of their infirmities, which for iuſt cauſes God doth leaue in his deare children: and therefore (theſe being the perſons for whoſe ſake ſpecially I write theſe,) I earneſtly beſeech them to deale righteouſly with God, and their owne ſoules, and not to rob God of his honour, and themſelues of their comfort in doubting of his fauour, but rather acknowledge the gracious worke of God, in ſo renewing them by his Spirit, that whereas by nature they had no care to pleaſe God, nor conſcience of obedience:

bedience: Now God and their owne conſciences doe witneſſe, and Gods people doe ſee, it is their chiefeſt endeuour to pleaſe God in all things, and their greateſt griefe to offend him: whereupon they may certainely conclude, That they are in the ſtate of grace, notwithſtanding the burthen of their infirmities, vnder which they groane, and oft deſire to be diſſolued, and to be with Chriſt,

Mee thinkes this might abundantly ſuffice, to confirme any truly conuerted ſoules, that their caſe is good, and their end ſhall be ſafe, notwithſtanding the many ſore battailes and blowes they meete with all by their corruptions, yet dwelling not raigning in them.

But ſeeing the Lord (who of olde ſaw how hard it would bee for vs, to hold faſt this aſſurance of our ſafetie, eſpecially when our enemies ſeeme to haue the vpper

Particularities.

vpper hand) hath made ſo many promiſes of ſaluation, not onely to generall obedience, but almoſt to all particulars, that though we many times cannot fetch comfort from ſome duties and fruits of our Faith, yet we may from others, and neuer want ſome true euidences of our Faith and happineſſe. It ſhall be expedient to ſet downe ſome chiefe, referring the diligent Reader of the Scriptures, to take a patterne by theſe to obſerue and make vſe of the reſt as he can.

1 Loue a marke of happineſſe.

Among all, the firſt and chiefe fruit of Faith is loue to God, and all them which belong to him, to Chriſt and to all his members; all which be vnſeparably ioyned, and doe all proceed from the loue of God to vs, as 1 *Iohn* 4. 19. *We loue him, becauſe he loued vs firſt.* From whence we may ſoundly gather, that as Gods loue is the cauſe of our loue

loue of him; ſo our loue of God is a certaine proofe that we are loued of God, and ſhall be euerlaſtingly bleſſed and ſaved by him; which the Apoſtle *Iames* expreſſeth, *That God hath promiſed the crowne of life*, (and in another place) *The kingdome to them that loue him.* The ſame alſo is intended in that heauenly ſaying of the Apoſtle, *And wee know that all things worke together for good to them that loue God, to them that are the called according to this purpoſe.* And the ſame may bee gathered out of that excellent ſentence, *Eye hath not ſeene, nor eare heard, neither hath entered into the heart of man, the thinges which God hath prepared for them that loue him*; And to like effect, *But if any man loue God, the ſame is knowne of him.* In all which and the like many, our loue of God is made a certaine proofe that we be in Gods favour, and heires of his Kingdome:

Iam. 1. 12. 25.

Rom. 8. 28.

1 Cor. 2. 9. And 8. 3.

Our loue to Christ. Ioh. 14. 23

dome: so likewise is our loue to Christ, as he himselfe professeth *And he that loueth me, shall be loued of my Father*, where our loue of Christ is not the cause, but the effect of Gods loue to vs, as followeth a little after: *If any man loue me, he will keep my words; and my Father will loue him, and wee will come vnto him, and make our abode with him.*

Loue of our brethren.

In like sort our loue we beare one to another, as brethren and members of the body of Christ, is made an infallible marke, that we belong to Christ, as hee said to his Disciples; By *this shall all men know that ye are my Disciples, if yee loue one another.* Ioh. 13. 35. And for further proofe heereof we need goe no further, then to the first Epistle of *Iohn*, in which this brotherly loue is oft set downe, as a sure evidence that we are in a blessed estate; *Hee that loueth his brother, abideth in the light; and there is no occasion of stumbling* 1 Ioh. 2. 10 chap. 3. 14.

ling in him. Againe, wee know *that wee are passed from death to life, because we loue the Brethren.* And in another place, *If we loue one another, God dwelleth in vs and his loue is perfected in vs.* And a little before in the same chapter, *Beloued, let vs loue one another; for loue is of God, and every one that loueth is borne of God.* And againe, verse 17. *Herein is our loue made perfect, that we haue boldnesse in the day iudgement.* Yea more, our Sauiour teacheth that our loue of our enemies is a good proofe that wee are the children of God, as both the Euangelist *Matthew* and *Luke* report. The places be knowne.

4. Vers, 12

Verse 7.

Loue of our enemies. Math. 5. 44 45.

Luk. 6, 35.

Vse.

From all which wee see how any (who calleth in question, whether hee hath true faith, and be in the state of grace) may by this grace) of loue assure himselfe that he hath true faith, and so shall be saued. Onely we must take heede wee deceiue not our selues

Take heed of deceit.

ſelues with a vaine carnall loue-(as many doe) which ſhall appeare by theſe two eſpecially, whether our loue come from Faith, and ſecondly breede true obedience; which if it doe, it is ſound, and a ſure warrant of ſaving grace: otherwiſe, if either of theſe bee wanting, then our loue at beſt is but naturall, which can be no proofe of true happineſſe.

2. Marks of true loue.

Fruits of loue.

For further manifeſtation hereof, that our loue is ſound, and ſo our faith, and ſafety, wee neede no other arguments then to ſee what bee the fruits that grow from hence. For the Scriptures in ſundry places make loue the root of all fruites of a godly life, calling it the *fulfilling of the Law, and the bond of perfectneſſe.* So that if our loue be fruitfull in holineſſe to God, and in righteouſneſſe to men, it will manifeſtly declare that we be the true children of God.

Rom. 13.10 Col 3.14.

Here-

Herein may well come in the first place, *the feare of God*, which if it come not from loue, and be not tempered therewith, is but a seruile feare, and not that holy feare which is made such a marke of Gods children, that it is vsually made a Sur-name to them all, to be such as feare God: As, *Blessed is the man that feareth the Lord, and greatly delighteth in his Commandements*; *He will blesse them that feare the Lord both small and great.* And the like many. That which we are here chiefely to regard, is, what high commendations are giuen to this fruit of Faith, the feare of God, whereby he that feeles this grace, may know he is truely conuerted, and shall be saued. This is to be seene in all those Scriptures, where they that feare the Lord be pronounced blessed, as in the last forenamed places, and so *Psal.* 121. 1.4. meaning he that feares the Lord

2 Feare of God.

Ps. 112. 1 115. 13.

Lord, is and ſhall be euerie way bleſſed: To the ſame purpoſe be thoſe Scriptures, which ſet out the greatneſſe and perpetuitie of Gods mercie to thoſe that feare him, *Pſal.* 103. 11. 17. and *Luke* 1. 50. the places bee knowne. Such is that, *O how great is thy goodneſſe which thou haſt laid vp for them that feare thee!* The like *Eccleſ.* 8. 12. It would bee long to cite all of this kind. Theſe be ſome, that ſuch as feare God are accepted of him, *That God will teach the man that feareth him in the way that he ſhall chuſe*, And more in the ſame Pſalme to the like effect. The *Angel of the Lord encampeth about them, they ſhall not want any good thing. The Lord will fulfill their deſire; he taketh pleaſure in them.* And to end this, *The Sonne of Righteouſneſſe ſhall riſe vp to theſe, and the reward of eternall life ſhall be giuen them, Reu.* 11. 18. If this bee not ſufficient, I know not what

Pſ. 31. 19.

Accepted. Act. 13. 26 Pſ. 25 12. & 147. 10.

Pſ 145. 19 147. 12. Mal. 4. 2.

what may bee, to perſwade any man who findeth this true feare of God in his heart, that hee is and ſhall be bleſſed for ever.

Vſe. It behooueth therefore all that would haue this comfort, to make ſure to themſelues, that God hath put his holy feare into there hearts, and ſo may they reſt aſſured of Gods loue.

Thus would I leaue this point, but I feare ſome tender conſcience will aske, how may I know that I haue this holy feare in mee? whom I might ſend to that briefe note of difference that I gaue a little before which in my opinion, is the beſt difference betweene the good feare and the bad; namely, the holy Child-like feare, comes from the loue of God, the other at the beſt from ſelfe-loue; which may goe farre, yet can it neuer come neere the holy feare, as not in the roote of Faith and Loue ſo neither in the fruit of ſincere

obedience, which the Holy Ghost makes the fruit of the feare of God, *Feare God and keep his commandements.* He that feels Gods rich mercie vnto him, (in calling him out of his miserable estate, to some hope of saluation by Christ) to breed in him a loue to God for the same, and that loue to make him afraid to displease and offend so gracious a Father; and shall find this feare moving him to shun what God mislikes, though neuer so pleasing to his corrupt nature, and to make vs willing to doe Gods will, though against his corrupt will: this man need not doubt, that hee hath the true feare of God, which is so certaine a marke of Gods favour, and of euerlasting happinesse.

Eccles. 12. 13.

Add this is the vse Gods children are to make hereof. Thus wee see how the faithful may by these two particular fruits of their faith, loue and feare, bee con-

confirmed in the assurance of their salvation by Christ.

The same may bee shewed in all the rest, which the Scripture makes to be so many testimonies of saving grace and happinesse to those that haue them: As *Blessed are the poore in spirit; they that mourne, the humble, meeke, such as hunger after righteousnesse, mercifull, pure in heart, peace-makers, persecuted for righteousnesse sake.* All which are in this place gathered together by our Saviour Christ, to crosse the corrupt opinion of the world, and to shew that they whom the world account aboue all men most miserable, are indeed truely and onely happy. Many other fruits of faith. Mat. 5. 3, 10

The like he doth in other places, where he maketh *the denying of our selues, taking vp the Crosse, and following him, forsaking all for him, and for the Gospell, to bee sure tokens to be his, who shall haue an hundred fold in this world, and* Mat. 26. 28 19. 29. Mat. 10. 30.

Luke 9. *in the world to come life everlasting.*

To end this whole matter of assurance of salvation, and to passe over many other fruites of Faith, which doe prooue the same, as *the confession of sinne, mortification thereof, ouercomming* and *Perseverance*: All which be oft made certaine proofes of happinesse.

Vse This is the maine vse which is to be made of all these (as hath oft beene said) that when (as it oft faileth out with Gods children, especially such as haue a weak faith and tender consciences) they beholding their proneneſſe to sinne, and deadnesse of spirit to all holy duties, doe fall into great feares and doubts of their saluation, this may bee some stay vnto them, that they may see some of these fruits of their faith in them, even when they be at the lowest ebbe of grace, by which they may

may comfort themſelues, that though they bee very ſicke and weake, yet they be now ſtarke dead. For whoſe ſakes I will adde this obſeruation by mine owne experience, wherewith I have quieted the mindes of many much perplexed in this caſe for that they could not ſee they had any faith; that there is a true liuing faith in many, who haue no feeling thereof.

4. Marks of faith which is not ſeene

I haue obſerued theſe foure vnfallible proofes. Firſt, where Faith is, and not felt, the party in whom it is, and cannot ſee that he hath any faith, is grieued for want of Faith, and cannot be quiet for want of it, but mourneth as if hee had none; which for the moſt part is the ſtate of thoſe that be truely afflicted in conſcience, who faine would beleeue, but yet in their owne ſenſe do not: And yet in my experience I neuer knew any ſuch (who had any knowledge of the

1. Vnquiet for want of faith.

doctrine of Faith) but indeede they had some Faith, though they saw it not.

2. Spare no meanes to get faith.

This will more appeare by the next effect of this insensible Faith, which is this; that they who haue Faith, and yet feele it not, be very painefull in vse of all good meanes, both publike and private, by themselues and with others, wherby they might hope to get this precious gift of Faith; which hardly would any doe, if he had not some taste of the sweetnesse of Faith, though hee feele it not, which so stirres vp his heart to seeke after it: and therefore I holde this constant seeking of Faith, to be a token of some to be in him already.

3. Carry a good heart to God.

A third and more principall effect of Faith in these, is this; that though they see not Gods fatherly loue to them, yet they cannot thinke hardly of God, but lay all the fault on themselues, why they haue no more grace;

grace; yea, they will commend Gods mercie to others and cannot endure any dishonor to God: which great loue of theirs to God, doth shew they are loved of him, yea, that they haue by faith apprehended it, though they see it not, and feare they haue it not.

4. A good conscience

The fourth proofe of Faith, where it is not seene, may bee this. That such haue a tender conscience, shunning small sinnes, which others dare boldly doe; and be carefull to please God in euery thing, which many who bee not so disquieted bee more careles of. So then if there bee any poore soules, who cannot see their faith, yet if they can see any of these effects of Faith in themselues, let them know for a truth, and to their comfort that they haue true Faith, and shall be saued.

And thus haue I sayd what I thinke meet for this first point,

bow wee may daily get more assurance, that we be now in Gods favour, and shall want no good thing in this life, and shall certainely in the end come to life everlasting, Which I againe doe exhort euery one (who lookes for any blessing from God, either in this life, or that to come aboue all to labour for, seeing without this assurance that wee be in Gods fauour, how can wee looke for any blessing from God earthly or spirituall, temporall or eternall? whereas being assured hereof, wee may boldly looke for our present comfort and eternall happinesse.

Labour for assurance of Gods favour.

Concerning all which, seeing the Lord (who did well know the frailty of his owne children, how ready they are vpon every occasion to doubt of his helpe) hath so plentifully recorded in the Scriptures both generally, what a Fatherly care hee hath of their welfare, and also more specially

All other blessings depend on this.

cially what help they may looke for from him, in their particular neceſsities: I doe not doubt but it will bee worth our labour, to conſider of them both; and all little enough to comfort vs in our greateſt need. And firſt of the generall, which containe vnder them all good things, which God hath prepared and promiſed to all his children.

Of this ſort may that come firſt, which is the ground of all the reſt; namely, that *God will be our God, and of our ſeed after vs*, as he ſaid to *Abraham* the father of the faithfull, and ſo belongeth to all heleevers, as the Apoſtle ſhewes, *Rom.*4.11.16 which ſelfe ſame promiſe, was after repeated to *Abrahams* poſterity in all ages, to bee a ſtaffe of comfort to them at all times; therefore it is oft ſaid, *That God is the God of Abraham, the God of Iſaac, the God of Iacob.* Likewiſe God ſaid to the people of Iſrael,

God will be our God

Gen.27.7.

And I will take you to mee to bee a people, and I will bee to you a God. And moſt notable is that when the Lord gaue his Law to his people of *Iſrael*, that he bound his people to obedience by theſe two bonds of his great Maieſty, and his ſpeciall favour, ſaying; *I am the Lord thy God.* It would be tedious and needles to heape more of this ſort; for this was promiſed to the faithfull, by the Prophets and Apoſtles in all ages, that God would bee their God, and they ſhould bee his people: Whereby was meant, that they ſhould certainely receiue from him, whatſoever might bee good for them; and ſhould yeeld to him all that obedience which he required. In which one promiſe if wee could ſtedfaſtly beleeue, and reſt vpon, wee ſhould finde more true comfort, then in all the world beſide. And therefore I deſire all that want comfort, to thinke much

Exod. 3.6. And 6.7. And 20.2.

much vpon this. Of this kinde likewise bee all those gracious promises, that *God is our portion*, that is, all we haue to maintaine vs in this world; and wee his *portion*, that is, the chiefest thing he makes reckoning of, *his treasure*, *his peculiar people*, *the lot of his inheritance*, *his chosen*, *his delight*, and many the like are plentifull in the Scriptures, all shewing how deare vnto God his people are, that they may assure themselues they shall not want, as the Prophet *Dauid* concluded vpon that meditation, that *the Lord was his Shepheard*. To this end is God sayd to bee *Father to the fatherlesse*, *a helper to the Widow* to succour them, and to supply them with all needfull blessings, spirituall and bodily. to this purpose very comfortable is that, *Psal.* 84. 11. *For the Lord God is a Sunne and Sheild*, *the Lord will giue grace and glory*, *and no good thing*

God our portion, & all in all.

Psal. 16. 5. 19. 5. 1. 7. 142. 5. Deut. 32. 9. Psal. 33. 26. Psal 135. 4. Exod. 19. 5

Psal. 23. 1 A Father.

And 146. 9.

will

will hee with-hold from them that walke vprightly: Meaning that the the Sunne is not more beneficiall to the earth, then God to his.

Vſe. Oh that we had hearts to conſider and beleeue theſe: Then might we ſay and ſing for ioy of heart with *Dauid*; *The Lord is my light and my ſaluation, whom ſhall I feare? The Lord is the ſtrength of my life, of whom ſhall I be afraid?* And to like effect, *Pſal.* 28.7.8. Seeing the Lord hath thought it needfull ſo oft to teſtifie his goodneſſe vnto vs, there is no reaſon wee ſhould thinke much to remember the ſame for our good. The Prophet *Dauid* was neuer weary of thinking hereof, which was (as I conceiue) that which made him ſo large-hearted towards God and ſo excelling others in all holy conuerſation, as himſelfe profeſſeth vnto God, ſaying, *Pſalm.* 26. 2. *Examine me, O Lord, and*

Pſal. 27.1.

Oft thinke of Gods goodnes.

proue mee, try my reines and my heart; for thy louing kindneſſe is before mine eyes, therefore I haue walked in thy truth. And againe, *How excellent is thy louing kindneſſe O God: therefore the children of men put their truſt vnder the ſhadow of thy wings.* And the like *Pſal.* 31.19. and elſewhere oft he profeſſeth, *God is his hope, his help, his health his rocke his refuge,* and many the like: All which ſhould make vs boldly to reſt on God for all things neceſſarie. And yet behold more, for exceeding oft doth the Lord promiſe that *he will dwell among them, and not forſake them, that he with them,* both to prouide for them, and protect them, that hee *will bleſſe them, that all ſhall goe well with them, God will giue them their hearts deſire, that hee will bee their reward.* All which with ſundry the like effects of Gods fauour, and prouident care ouer his, to miniſter vnto them abundant re-

Pſal. 36.7.

Pſal. 61.2. 67. 17.5. Ier. 17 7. Ioe. 3.16.

God will dwell with vs. Exo. 29 46. Pſal. 37.4. 145.19. Pro. 10.24.

Vſe.

reliefe in all their needes, are throughout the Scripturs so oft repeated, that in what condition soever wee be, wee might haue store of helpe at hand, to strengthen our faith, that God will never faile vs, but in that season and measure which hee seeth fittest, wee shall assuredly finde all needfull help for soule & body, for this life and that to come.

Vse. I doe therefore commend vnto all those who haue so profited by the former promises pertaining to the assurance of salvation, that they haue some comfort therein; this care: to obserue well these large legacies, which the Lord both in the old and new Testament hath bequeathed to all his children, as so many priviledges belonging to them; whereof no other person in the world (though neuer so high in mans account) shall euer be partaker: That they be not dismaied with any discour-

Legacies.

rage-

ragements, they ſhall meet with, but rather reioyce and glory in their happy condition, and be ſo carefull to walke worthy of the ſame, that they may thereby honour God their Father, and that high dignity whereto hee hath advanced them; yea, alſo moue many to ſeeke to bee partakers with them, of ſo bleſſed a condition. I could here willingly take vp a bitter complaint againſt many of good hope, that ſpend moſt of their daies either ſecurely, or vncomfortably, not finding this ioy of the Lord to bee their ſtrength, and not walking in the light of Gods favour, ſo cheerefully as they might, if they would better weigh theſe grâcious promiſes made vnto them: and ſo lay hold vpon them as their owne, whereby they might bee refreſhed in their greateſt diſcouragements. But this being beſides my intention, I will thus end this point,

Complaint

Neh. 8. 10.

THE

THE SECOND Generall Head of living by Faith;

Is concerning

Mortification.

NOw wee come to the ſecond generall matter, wherein wee are to liue by faith namely, how we may be able to mortifie our corrupt nature, and overcome our ſpeciall ſinnes, which moſt prevaile over vs, That this cannot bee without faith

faith, hath beene sufficiently prooved, in the former part of this Treatise; and how this power is obtained by faith from Christ.

Page. 121.

Here only we are to consider what promises God hath made vnto vs in the Scriptures, to strengthen our faith in this, that whereas we are ful of doubting, how we (who are so full of sin, yea naturally sold vnder sinne and oft held captiue vnder some strong corruptions) should possibly ouercome these: yet wee may heare such cõfortable promises from God, as may assure vs, no sinne shall haue dominion ouer vs: but we shall daily master it, and in the end obtaine a full victorie ouer it.

For which purpose I cannot begin with any Scripture more effectuall then this selfe same, where the Apostle doth not only shew the absolute necessity of forsaking sinne, by all those who bee

Rom. 6. 1. &c.

bee members of Chriſt: but thereupon hee exhorts them all. ſaying: *Let not ſin reigne in your mortall body, that yee ſhould obey it in the luſt thereof*; and ſhewes the way how this may bee attained, by not yeelding vnto ſinne their mindes and hearts (which be principall *members* of the old man, and *weapons* of vnrighteouſnes) but rather *yeelding themſelues vnto God, as thoſe that are aliue from the dead, and their members as inſtruments of righteouſneſſe vnto God.* And whereas this might iuſtly bee obiected: Alas, how ſhall wee (who by nature are ſo vnable to reſiſt ſo mighty a Tyrant as ſin is, who hath ouercome all man-kinde, Chriſt onely excepted) ever bee able to withſtand ſinne? For anſwere whereto, the Apoſtle brings a moſt comfortable promiſe vnto all (that *be not vnder the Law, but vnder grace*) that is, who bee not ſtill vnder the condem-

verſ. 12.

verſ. 14.

demnation and tyranny of the Law, whereby it raignes ouer all vnregenerate: but by true receiving of Christ by faith, are now deliuered from that bondage, & so brought into the libertie of Gods children: which he saith, is to bee vnder *grace* (whereof the Apostle speakes more fully *Rom.6.1.*) Of these he saith, *That sinne shall not haue dominion over them*, meaning that although these doe still carry sinne, (that is, corruption of nature) which continually fights against the grace of God in them, yet the corruption and sinfull nature, shall neuer any more raigne as in times past it did, and so haue the full victory ouer them. But they by the grace of Gods Spirit reigning in them, shall dayly more and more overcome this their sinfull nature, and in the end get a glorious conquest ouer it, and all other their spirituall enemies.

No sin shall reigne.

This

This one Scripture, if there were no more, is ſufficient if it be truly weighed and beleeved, to comfort euery child of God, ouer all his ſinnes; that though they be neuer ſo many, or neuer ſo great, and of long continuance, yet being here aſſured the roote of ſinne ſhall be killed, he may then quietly reſt his ſoule in peace, that all the fruites and branches ſhall in time quite wither; for certaintie whereof this is twice repeated. verſ. 18, 22.

But the Lord knowing how hardly we be brought to be perſwaded hereof, (eſpecially when wee bee vnder captiuity of any ſinne, as of vnbeliefe, pride, anger, worldlineſſe and the like) hath much laboured in his word to comfort vs herein: that though the battell bee ſore, and our ſtrength ſmall, yet *his grace ſhall bee ſufficient for vs, and his power ſhall bee made perfect in weakeneſſe*, as was ſaid to *Paul* in his Many promiſes for mortification. 2. Cor. 12. 9.

his wreſtling againſt ſome privie corruption, which hee felt a pricke in his fleſh, to bee ſent as a meſſenger of Satan to buffet him, leſt he ſhould be exalted aboue meaſure, by the abundance of reuelations; which though ſpoken to him, yet indeed belongs to all in his caſe.

Vſe. And therefore every poore ſoule, who feeles his ſinne too hard for him, that when hee would doe well, evill is preſent with him; hee is to lay hold on this promiſe, that Gods grace ſhall be ſufficient for him, and Gods ſtrength ſhall bee made perfect in his weaknes: That ſo complaining with the Apoſtle, Rom. 7. 24. *O wretched man that I am, who ſhall deliver mee from the body of this death?* he may comfortably cheere vp his heart with him, ſaying: *I thanke God through Ieſus Chriſt our Lord,* verſ. 25. that through the power of the Spirit of Chriſt, hee ſhall ſubdue that bo-

dy

die of ſinne, which otherwiſe would carie him headlong to death and deſtruction, *both of body and ſoule for euer.*

This the Prophet *Micah* notably expreſſeth, hauing highly magnified the mercy of God *in pardoning iniquity and paſſing by the tranſgreſſion of his people*, he addeth this, *He will turne againe, hee will haue compaſſion vpon vs hee will ſubdue our iniquities, &c.* The Apoſtle alſo layeth out this matter at large; how the Chriſtian ſouldier beeing armed with *the whole armour of God, may bee able to ſtand in the euill day, and hauing done all, to ſtand:* that is, being *furniſhed* with thoſe excellent graces of the Spirit, which he afterwards names, hee may manfully fight the Lords battell againſt ſinne and Satan, and ſo hold out to the end of the battell, that hee ſhall ſtand vp as conquerour, when ſinne and Satan ſhall fall as vanquiſhed.

Mich. 7. 18.

Ephes. 6.

Be-

Great encouragements to fight.

Behold what incouragements the Lord giues against all our fearefulnes, in our spirituall battell: which if we could remember, would put more spirit into vs to fight against our sins, like men, and not to faint or flie, like cowards. And yet these be not the tenth of those gracious promises, which the Lord hath made to this end, that wee faint not when we see the force of the enemie.

Of this sort be al those Scriptures, which setting out the rich benefits wee receiue in Christ, among the rest mention our sanctification by him; whereby is meant Christ having taken our humane nature, and sanctified it by the holy spirit: wee being made one with him, doe receiue the selfe same spirit (though in measure) to sanctifie vs, that is, to make vs holy: Whereunto these two be necessary; first the killing of all sinne

Christ sanctification.

Ioh. 17. 19.

in

in vs, and ſecondly, the quickning of vs to newneſſe of life. Of the latter, more in the next point, of the former here: concerning which this is oft repeated, that Chriſt *ſhall ſaue his people* from their ſinne, which as it is true in the matter of our iuſtification for the forgiueneſſe of our ſinne: ſo it is alſo true in this point of our ſanctification, for delivering vs from the power of ſinne. And ſo are all thoſe generall ſpeeches to be vnderſtood, that Chriſt is the lambe of God, *which taketh away the ſin of the world: That he hath loued vs, and waſhed vs from our ſinnes in his owne bloud: That the bloud of Ieſus Chriſt cleanſeth vs from all our ſinne*: That God hath ſent *his ſonne Ieſus to bleſſe vs, in turning every one of vs from our iniquities*. And the like many, in all which this muſt needs be contained, that one great benefit we enioy by Chriſt is, that we who

1 Cor. 1. 30.

Mat. 1. 21.

Generall ſpeeches.

Ioh. 1. 29. 39.

Rev. 1. 5. 1 Ioh. 1. 7.

Act. 3. 26.

be members of him are cleansed, as from the guiltinesse of
Filth of sin. sinne, that it shall not be imputed: so from the filthinesse of sinne, that it shall not prevaile over vs. For more manifest proofe whereof, this grace of mortification is expressely promised in
Gal. 5. 16. sundry places; as, *Walke in the Spirit, and yee shall not fulfill the lust of the flesh.* Likewise the Apostle *Iohn* ioyning together both our *iustification* and *sanctification*, saith: *If we confesse our*
1 Ioh. 1. 9. *sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse*: so doth
Tit. 2. 11. the Apostle *Paul* to *Titus*, having shewed that the grace of God which bringeth salvation, doth also teach men to *deny vngodlinesse and worldly lusts*: hee addeth this, that Christ gaue
14 *himselfe for vs, that he might redeeme vs from all iniquity, and purifie to himselfe a peculiar people zealous of good workes.*

This

This is the ſame whereof the Prophets foretold in their time, that GOD would purge and cleanſe his Church. *Eſay* ſaith, that *God will purely purge their droſſe, and take away all their tin*, that is, their ſinnes: as in another place more plainly he ſaith, *And it ſhall come to paſſe, that he that is left in Sion, and he that remaineth in Ieruſalem, ſhall be called holy, every one that is written among the living in Ieruſalem, when the Lord ſhall haue waſhed away the filth of the daughters of Sion, and ſhall haue purged the blood of Ieruſalem from the midſt thereof, by the Spirit of iudgement, and by the Spirit of burning.* Againe, *By this therefore ſhall the iniquity of Iacob be purged, & this is all the fruit to take away his ſin.* Notable is that place of *Ezekiel*, *Then will I ſprinckle cleane water vpon you, and you ſhall be cleane from all your filthineſſe, and from all your idols will I cleanſe you.* Of

Eſa. 1. 25.

Eſa. 4. 3.

Verſ. 4.

27. 9.

Eze. 36. 25.

this sort, I might gather many moe out of these, and the other Prophets, who spake of this grace which should be given by Christ to all the members of his Church, the cleansing of them from all their filthinesse, which Psal. 103. 3. *Dauid* expresseth, *By healing all our diseases.* The matter being so cleare, and the testimonies so many, I iudge it will be too tedious to heape vp more.

Vse. It shall be more to our profit, well to weigh these and the like promises, when we reade them: that when we feele our hearts discouraged, by the little strēgth we finde to master our speciall corruptions, then we may apply to our selues any one of these promises, wherin the Lord himselfe doth vndertake this worke which is too hard for vs; *That he shall subdue our iniquities, he will cleanse vs from all vnrighteousnesse, his grace shall be sufficient for vs, and his power shall be made*

made perfect in our weakeneſſe: which if we doe beleeue, how can we feare to be faint hearted to enter into this ſpirituall battell againſt our ſinnes? Yea this will make vs bold to reſiſt, and able to overcome our ſtrongeſt ſins, which formerly haue moſt prevailed over vs.

For our further encouragement herein, we haue the examples of all the faithfull, who before were ſervants, yea bondſlaues to their vile luſts, as *Zacheus to oppreſſion*; *Mary Magdalen to whoredome*; *Paul to perſecution*: and generally the famous Churches, to whom the Apoſtle writ, who before their calling, were idolaters, and lived in all abhominable ſinnes (*as other Gentiles:*) being converted, they turned from their Idols, and ſo from all their former vaine and vild converſation, *to ſerue the living God*, as is to be ſeen in all the holy *Epiſtles* writ-

Examples.

ten to them, and in the hiſtory of the Acts: which was long before propheſied by the Prophets, that the *wolfe ſhall dwell with the lambe, &c.* meaning by all theſe cruell and devouring beaſts, all kinde of beaſtly and wicked men, who by the Goſpell ſhould be ſo changed, that all their cruell and beaſtly qualities ſhould be ſo abated, that they ſhould become like to Gods children, and ſo haue a holy Communion with them.

Eſa. 11. 6.

Vſe. Let not any therefore who feeleth any meaſure of mortification in himſelfe, though he cannot yet overcome all his ſinnes, and keepe vnder his vnruely affections, ſay in his heart, I ſhall never overcome ſuch and ſuch ſinnes, but ſhall one day periſh by theſe: for this were not onely to miſtruſt his owne ſtrength, (which well he may) but to call Gods power, goodneſſe, and truth into queſtion: which were

a great iniury to God, and to his owne ſoule: but rather let vs all doe as *Iehoſaphat*, when he ſaw a great Army gathered together againſt him, ſo as he ſaw no power in himſelfe to withſtand them, he did wholly caſt himſelfe vpon the Lord, ſaying, *O our God wilt thou not iudge them? for we haue no might againſt this great company that commeth againſt vs, neither know wee what to doe, but our eyes are vpon thee.* So let vs be *ſtrong in the Lord, and in the power of his might*, and ſo taking to vs, and vſing the holy armour of his Spirit, fighting valiantly, we may be ſure of the victory. 2 Chro. 20. 12.

Theſe thus being, that Gods children may be ſo certaine, that no ſinne ſhall haue dominion over them, but that they ſhall in the end ouercome them all, and ſo haue the glorious conqueſt ouer them, and ouer all their ſpirituall enemies (who can no way

hurt them but by sinne:) how can it sufficiently be bewayled, that so few doe enioy this benefit, and the sweet comfort thereof?

Few enioy this victory.

This may well be seene in the many & foule spots in the faces of sundry professours; I meane their open pride, their impatiency, their worldlinesse, and deadnesse of spirit in all spirituall duties: all which, though they might (in some stronger standing in Christ) haue beene long before well mortified, yet they still remaine, liue, and grow in them, to their reproach before others, and small peace and comfort to their owne hearts. A principall cause hereof must needs be this, that these pleasing themselues in their estate, for that they be forward in publike exercises of Religion (though many be slacke enough in priuate, especially secret by themselues alone,) and for that they

Spots in professours.

be

be free from the grosse sinnes of the wicked, doe either not see, or not bewayle these their sins; and therefore doe not so much as seeke after, much lesse enioy these precious promises, and the fruit of them.

Another sort (who are more to be pitied for their want of this comfort which God hath prepared for them, and so plentifully promised to them in especiall) be they who groane vnder the burthen of their infirmities, and take much paines to be eased; yet in long time finding small amendment, be much discouraged with feare, that they shall neuer be able to overcome these corruptions which doe most annoy them. I cannot thinke of any thing to be a greater cause of this discouragement in these, then either the ignorance, forgetfulnesse, or not beleeving these promises; that, *He who hath begun the good*

Weake beleevers feare.

Cause of discouragement.

Phil. 1. 6.

worke in them, will perfect it vntill the day of Christ: and as God promised oft, to his people going to conquer the land of *Canaan*, that no enemy should be able to stand against them: so hath he as certainely promised to these, that no sinne shall haue dominion over them.

Deut. 7. 24. 11. 25. Iosua 1. 5. 10. 8.

It remaineth therefore, that these and all other, who desire to conquer their corrupt nature, and vnruly lusts thereof, that they vse oft set before themselues these promises, and so considering that *hee is faithfull who hath promised*, confidently looke for the victory, and so constantly fight till they obtaine the same.

This I hope may suffice in this point, to quiet the minds of all that be troubled with the doubt how they shall be able to get the mastery ouer their greatest corruptions.

If any should further require,

to

to haue particular promiſes for particular ſinnes, he is to know that howſoeuer the Lord doth ſometimes deſcend to particulars, as that he *will cleanſe them from their Idols, and that he will take away the ſtone heart out of them*, and ſuch like.

Ezek. 36. 25. 26.

Yet this is not done in euery ſinne, neither is it needfull; for when God ſpeaketh ſo generally, that he will cleanſe vs from all vnrighteouſneſſe, and that he will heale all our diſeaſes, and the like many, (as we haue ſeene in the fore-named places) who would require more? Let vs then learne to apply theſe generall promiſes to our particular occaſions, and I nothing doubt but it will as ſufficiently comfort vs, as if the Lord had ſaid in particular, he will kill our pride, our vnbeliefe, our hypocriſie, and the reſt.

No need of particulars.

Apply generally.

Onely let vs be familiarly acquainted with theſe (as neede ſhall

Meditate and pray.

shall require) and be oft in meditation vpon these (whereof we shall haue daily vse:) and hereunto ioyne feruent prayer, that the Lord would perswade vs by his Spirit thus to rest vpon his promise for his helpe in our greatest need; and then shall we more couragiously set our selues against our greatest sinnes, and daily more and more get the victory over them all, to the honour of God, and of our holy profession; to the good ensample and incouragement of our brethren, and to the present comfort of our owne soules.

&c.

THE

THE THIRD Generall Head of living by Faith;

Is concerning

Holy duties.

THus having seene how we are to gather out of Gods promises daily more certainty of our salvation, both by faith, and by the principall fruits thereof; and in the second place, how we may be daily more assured of a full

full victory over all our corruptions, that they shall never overcome vs, but we them: (which must needs bring much comfort to all poore distressed soules, who groane vnder the burthen of them, till they may be eased.)

We are to proceede to the third generall point propounded, wherein we are to haue vse of our faith against those many doubts, which arise in our hearts; how we who be so full of frailtie, and so weake in grace may yet be able to performe all those duties which God requireth at our hands, both towards his Maiestie, in the first Table of the ten Commandements; and towards man, our selues, and others, in the second Table; and that in such manner, as may be pleasing to him.

Many think it easie to liue godly.

For howsoeuer many carnall professors (in truth little better then hypocrites) imagine it is no such

such hard matter to lead a godly life, & so content themselues with such common duties, as may vphold a name in profession of true Religion; as frequenting the publique Assemblies, saying Prayers in their houses, and liuing honestly among their neighbours: (all which must be done, and many come not so farre) yet they who haue truely tasted of Gods mercie in their redemption by Christ, doe know that God hath deserved better seruice at their hands, & requires more dutie of them: namely, *That as he, who hath called them is holy*, so they *must be holy in all maaner of conuersation*: and that it must be their chiefe *Studie, to adde to their faith vertue, and to vertue knowledge, and to knowledge, temperance; and to temperance, patience, and to patience, godlinesse, and to godlinesse, brotherly kindnesse, and to brotherly kindnesse, charitie.*

What holinesse God requires. 1 Pet. 1. 15.

2 Pet. 1. 5. 6. 7.

And

And for the manner of their service, it must be 1. without *feare*, (that is, not servile & constrained, but willing and chearfull) 2. vniversall *in holinesse* (towards God) *in righteousnesse* (towards men) 3. *before him* (as in his sight) sincerely. 4. all *the daies of their life*, constantly in all estates vnto the end, and *so to please God in all things*.

Luk. 1. 78. 75.

Col. 1. 10.

The faithfull people of God know, that this is the life which God in his Word so much requireth at their hands, and which they so earnestly desire, and endevour to performe.

But so are *they beset round with sinne*, and oft so taken captive by the power of their corrupt nature, *That when they would doe good, evill is present with them*: whereby it comes to passe, that all, even the strongest Christians, finde it a matter above their abilitie, thus to lead their lives; and many of the weaker sort be oft

Heb. 12. 1.

Gods children vnable thus to liue by themselues.

Rom. 7. 21.

oft discouraged, to see how weakly they performe all Christian duties.

And no marvaile, for seeing the regenerate themselues haue not received any such measure of grace, whereby they may thus willingly, and throughly; sincerely, and constantly; so serue God, as to feare him with *reuerence and godly feare* (witnes the slips and fals of the most worthy seruants of God) but all our *sufficiency is of God, and his grace must be sufficient for vs, and his power must be magnified in our weakenesse, and without Christ we can doe nothing*: Out of all this may be gathered, what need we haue *of faith*, to enable vs to lead this life, whereby we may please God, and finde comfort to our soules.

Heb. 12. 28.

2 Cor. 3. 5. 12. 9. Ioh. 15. 5.

Need of Faith.

Which shall further appeare, if we well consider, what is necessarily required of vs sinners, that wee may please God in any

What is necessary to please God.

ny dutie we performe; which I conceiue be these three.

Mat. 7. 21. 1. First, a conscionable indevour to doe the will of God, in such sort as he in his word commandeth.

Psal. 51. 17. Esa. 66. 2. Heb. 11. 6. 2. Secondly, a true griefe for our many failings herein, both in the deed, and right manner of doing.

3. Thirdly, a beliefe, that God for Christs sake will assist vs, and accept of our weake obedience.

All which as we see be evident in the Scripture, and oft required, so are they as manifest by

Reason. reason; that seeing Gods will is the rule of all equitie, therefore whatsoever swarueth from it (though never so little) must needs be vnequall, and so displeasing to God.

And on the other side, seeing all our righteousnesse, is as a stained, or defiled cloath, such as Gods pure eyes cannot endure;

of

of neceſſitie it follows, that they who will be acceptable to God, muſt come vnto God in Chriſt; both for ſtrength to doe that which God requireth, and for favour, that God will be pleaſed to accept the ſatisfaction made by Chriſt for the pardon of their defects in their beſt duties, and for the allowing of their obedience to be well liking in his ſight.

All our ſufficiencie is in Chriſt received by faith.

Whereupon it neceſſarily followes, that whoſoever intends ſo to lead a godly life, that he may be pleaſing to God, muſt attaine this by faith, without which, as all we doe is ſinne: ſo the Scripture ſpeakes plainely, *Without faith it is impoſſible to pleaſe God.* Hebr. 11. 6.

And yet how few be they who haue attained this grace, ſo to liue by faith, as thereby to draw from Chriſt continuall increaſe of ſpirituall ſtrength, better to performe all holy obedience,

Few pleaſe God.

dience, and daily to get more comfort, that this their obedience shall be acceptable to God!

Two branches of this, 1. How to get grace. 2. How to be accepted.

Wherein we haue these two speciall branches to be considered, How we may get this grace to leade a godly life; or how we may haue comfort that this shall be accepted.

Some chiefe failings in every Commandement

For the former, that we may better see how vnable wee be of our selues to performe all holy obedience, and so be more willing to imbrace the remedie: I desire every one carefully to examine himselfe by the Law of God, how exceedingly he faileth in every one of them.

1. *As for example, in the first Commandement*: In not walking with God, not resting vpon him for reliefe in all his necessities, nor so delighting in him, as to count nothing too deare for him, and that he is not more afraid to displease God, then any

in

in the world beſides.

2. *In the ſecond Commandement:* how ſlacke and ſlight he is in all the worſhip of GOD, both private and publike: as namely, in private prayer (which yet for the moſt part is in greateſt vſe.) As for reading the *Scriptures*, and other godly bookes, how ſeldome? meditation alone, and conference with others, how little thought vpon? So likewiſe for the publike, what careleſſe and vnfruitfull hearing, praying, ſinging, and receiving of the Sacraments? 2

3. *In the third Commandement.* How backward he is in lifting vp the name of God; ſo as he might by all his behaviour, bring God into better eſteeme with thoſe with whom he converſeth. 3

4. *In the fourth Commandement.* What a doe he hath to keepe his whole man imployed about the true ſanctification of the Lords Sabbath. 4

In

In all which whosoeuer shall cõscionably consider his waies; I nothing doubt but he shall see iust cause to complaine of his want of faith, whereby alone he should receiue power frõ Christ and his Spirit, much more effectually to performe all these holy duties to God.

The like defect shall be found vpon due examination in all duties of righteousnesse in the second Table, which God requireth both in regard of our selues and our neighbour.

5 *As in the fifth Commandement.* I wish every one duly to weigh how badly hee dischargeth the dutie of his speciall place, either in the Family, Church, or Common-wealth; both such as are set aboue others, and such as be below, governors & governed: and then he shall well see what neede he hath of faith, to enable him to a better performance of those duties, which his place requireth.

6. *In*

6. *In the sixt Commandement,* How careleſſe he is both in avoyding thoſe things which hurt the life and health of body and ſoule, both of himſelfe and others: and in vſing all good meanes for the preſervation of both; And much more wanting in bearing and forgiving wrongs, in loving his enemies, and overcomming evill with goodneſſe. 6

In the ſeventh Commandement likewiſe. What little watch and meanes are vſed to keepe both ſoule and body chaſte: and ſo to avoide all allurements to vncleanneſſe, ſoberly vſing all our ſenſes, and their delights. 7

8. *In the eight Commandement* How hee failes in getting his goods iuſtly; and ſo vſing them holily to Gods honour, mercifully to the reliefe of his neighbour, and wiſely to his owne good, of ſoule and body. 8

9. *In the ninth Commandement.* How 9

How careleſſe he is, as to avoyde all blemiſhing of his owne good name, or his neighbours, any manner of way, and ſo to preſerue either, and to recover them being wounded, by ſuch means as God hath appointed.

10 10. *In the tenth Commandement.* How hardly he can bring his heart to loue his neighbour as himſelfe; and to be as loath to hurt him as his owne ſelfe, and to ſeeke his neighbours good as his owne.

Thus haue I briefly drawne out of the Commandements, ſome of the chiefeſt duties, which we cannot deny, but that as wee are bound to performe them, and deſire ſo to doe, ſo we faile much in the practiſe of them, neither poſſibly can we doe better, till we receiue grace from Chriſt to enable vs thereunto.

Theſe being ſo manifeſt, I hope I ſhall not need to ſay any thing

thing more, to perſwade any true Chriſtian to labour for the increaſe of this precious gift of faith, wherby he may get power from Chriſt, better to obey God in all that he ſhall require at his hands.

Need of Faith.

And therefore I would now ſet vpon this worke (which is my chiefe intent) to gather ſome ſpeciall promiſes, and to ſhew the right vſe of Faith, for our helpe in this behalfe.

But that I remember there is another branch of this matter, namely, how wee may doe all our workes in faith, that God will accept thereof. Wherein it will be no hard matter to ſhew that we are for the moſt part as much (if not more) failing, then in the former; as both reaſon and experience will proue. For a meere naturall man voyd of all ſaving grace, may be drawne by ſelfe loue for his owne good, or by feare of danger that might

2. Branch of this third point, how our obedience may be accepted

befall him, to doe many good things, as we reade of *Herod*, *Iehu*, *Amaziah*, *who did that which was right in the sight of the Lord, but not with a perfect heart.*

Mar. 6. 20. 2 King. 10. 30. 2 Chr. 25. 2.

But to be perswaded vpon good ground, that God will accept our weake and sinfull obedience for perfect, as if it were without fault, this requires true grace, yea a greater measure then many a weake beleever can attaine.

Many discouraged by their infirmities.

From hence it specially ariseth, that sundry true hearted Christians, very conscionable in their conversation, be yet much discouraged, and by reason of the infirmities of their best duties haue little comfort in any thing they doe, and so loose if not all, yet much fruit of great labour: so that it cannot be but welcome instruction to them, to heare and learne how they may be assured that their weake obe-

obedience ſhall be pleaſing to God, as if it were without fault.

In both which I will doe my beſt, to draw out of the *welles of ſalvation*, the holy Scriptures, ſuch ſweete promiſes as ſhall abundantly ſatisfie the thirſtie ſoule, whoſe chiefe deſire is nothing more then *to have grace, whereby they may ſerve God acceptably with reverence and godly feare.* Heb. 12. 28.

How we may be ſure we ſhall want no grace.

And firſt, to begin with the former, that we may aſſure our ſelues wee ſhall not want any needfull graces for the leading of a godly life, the Lord hath expreſly ſaid ſo much, *Pſal.* 84. 11. *For the Lord God is a Sunne and ſhield: The Lord will give grace and glory, no good thing will he withholde from them that walke uprightly.* Which being ſo generall, I nothing doubt but it includes this grace of holineſſe among the reſt. To this end alſo doth the Lord ſo often promiſe

people, as *Exodus* 19. 6. 31. 13. *Levit.* 29. 8. 21. 22. 32. *Deut.* 22. 8. 9. *Esa.* 4. 3. 35. 8. *Ioel.* 3. 17. I spare to set downe the words, which they that list may easily reade. Againe, to the same end God promiseth to make his people fruitfull, and so compareth himselfe to a good husbandman, as in the 15. *of Iohn, I am the Vine, and my Father is the husbandman; Every branch that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.* So *Esay* 27. 2. 3. *In that day sing yee vnto her, a vineyard of red wine; I the Lord doe keepe it. I will water it every moment: least any hurt it. I will keepe it night and day:* and *Psal* 92. 14. *They shall still bring forth fruit in old age, they shall be fat and flourishing.*

Made fruitfull.

This also is meant where the Lord as a good shepheard saith, he will feed his people that they

may be fat, that is, abounding in grace, as *Psal.* 23. *Ezek.* 34. 13. 14. 15. and *Psal.* 36. 8. *They shall be abundantly satisfied with the fatnesse of thy house, and thou shalt make them drinke of the river of thy pleasures, &c.*

This grace of God to leade a godly life, is likewise intended in many other promises, as where it is said, *That God will giue strength to his people*; which as it is in some places meant against enemies bodily or spirituall: so in other, to walke in the wayes of the Lord, &c. *Esay* 45. 24. *Surely shall one say, In the Lord haue I righteousnesse and strength.* Zach. 10. 12. *And I will strengthen them in the Lord, and they shall walke vp and downe in his Name, saith the Lord,* and the like. *That God hath wrought all our workes in us.* Esay. 26. 12. and so the Apostle *Phil.* 4. 13. *I can doe all things through Christ who strengtheneth me.*

God giues strength.

But to this purpose, be most plaine those promises where God saith; *Hee will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soule, that thou maist live.* Deut. 30.6. And to the like effect *ver.* 8. *And thou shalt returne and obey the voyce of the Lord, and doe all his Commandements which I command thee this day,* which is here made a promise of God to them, what he would make them able to performe, as may appeare by *Hosea* 3.5. and 14.7. & *Ier.* 24.7. where the like promise is made. And so *Ezek.* 11.19.20. *And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walke in my statutes, and keepe my ordinances and doe them, and they shall be my people, and I will be their God.* The like is repeated

God makes able to obey.

peated. 36. 27. and 37. 24.

Thus wee may see in these Scriptures, and many moe of like sort, how the Lord seeing the frailtie of his children, both in obeying his will, and in beleeving that ever they shall be able to attaine thereunto, hath for their comfort herein given many precious promises, in generall containing all grace needfull to the leading of a godly life, which every childe of God may boldly apply to himselfe in this manner, seeing God who is faithfull hath said to all his people, that he will *giue grace, that he will sanctifie them, and make them fruitfull, satisfying them with the fatnesse of his house, make them strong to walke in his wayes, and giue them a new heart to feare him for ever, and to walke in his statutes, and to keepe his ordinances, and to doe them, &c.* Therefore I may boldly assure my selfe, though I bee never so

Vse of these generall promises for sanctification.

weake, yet through Christ I shall
2 Cor. 12. 9 be able to doe all things, *For he hath wrought and will worke all our workes, and his grace shall be sufficient for vs.*

Yea, we may say, as *Esay* 45. 24. *In the Lord haue I righteousnesse and strength.*

If thus we would call to mind what God hath spoken for our comfort in this kinde, it would well hearten vs, to set vpon any dutie, which the Lord shall require at our hands, with confidence that we shall be able so to performe it, as he will approue
Mat. 25. 21. and say, *It is well done, good and faithfull seruant.* Whereas otherwise, if we looke vpon the difficultie of the worke, and our owne insufficiencie to every good dutie, wee shall haue no heart to set vpon it, but either quite giue it over, or very vnfruitfully and vncomfortably goe about it, as the manner of most is: whereby God hath

small

small honour, and themselues as little comfort in all their profession.

This might suffice to encourage vs chearefully to set vpon a godly life in all the parts of it, if we were not so vntoward to it in our selues, and had not so many discouragements from others, and so full of vnbeliefe towards God. Particular grace.

But because of all these, the Lord in loue is constrained to take more paines with vs, and not onely thus in generall, to promise vs his helpe, but he descends to particulars, and where he sees vs most distrustfull, there he doth more specially promise his helpe, that so we might more willingly serue him.

And first, whereas we be all ignorant (even after regeneration) in many things, what is Gods will, and how to performe such things as God requireth (as may be seene in those speci-

all duties before named in every Commandement:) and this hath beene of old, and is at this day, the complaint of the godly, and so their oft and earnest prayer to God to teach them; as that one booke of the *Psalmes*, and therein that one *Psalme* 119. doth shew, wherein this prayer is oft repeated.

God will teach vs.

For these causes it is so oft said, that the Lord will teach his people, As in that famous Prophecie of the dayes of the Gospell where the zeale and faith of Gods people is foreshewed, that they called one vpon another to frequent the publike assemblies vpon this ground; *That God would teach them his wayes, and they would walke in his pathes*, Esa. 2. 3. Mich. 4. 2. So *Psal.* 25. 8. 9. *He will teach sinners in the way, and the meeke he will teach his way.* So *Esay* 54. 13. *And all thy children shall be taught of the Lord.* And to this purpose that is spe-

speciall, 1 *Ioh.* 2. 27. where speaking of the Spirit given to all the faithfull, he saith, *But the annoynting which ye haue receiued of him, abideth in you: and ye need not that any man teach you, but as the same annoynting teacheth you of all things, and is truth, and is no lye, and euen as it hath taught you ye shall abide in him:* Many *mee promises* to this effect might be alledged.

Vse.

Out of them all, thus we may conclude; Seeing Christ doth bid vs *come to him, and so to annoynt our eyes with eye salue that we may see,* and God hath made so many promises to teach vs, *and that his Spirit shall leade vs into all truth*; therefore be our ignorance never so great, and our capacitie never so small, yet wee shall not want so much spirituall knowledge as God seeth meet. And therefore wee may with confidence come to God for it, and vse the meanes as he

Rev. 2. 18.

Ioh. 16. 13.

hath

hath appointed, wee ſhall not miſſe. This may ſuffice for knowledge.

God will ſet our hearts in frame.

Now for abilitie, to walke according to our knowledge, enough hath beene ſaid in the generall. Where alſo we heard, that *God will giue vnto his, a new heart*, which is the fountaine of all obedience; and may be a ſingular comfort to all thoſe, who being acquainted with the vntowardneſſe of their hearts to any holy duty, ſpecially to ſome, doe miſtruſt nothing more then this, how to get a good heart; and ſo to keepe it, who for their comfort, are to ſet before them, all thoſe promiſes wherein God hath ſaid, that he will change their hearts; whereof I ſpake a little before vpon occaſion, that God would make his people able to obey his ſtatutes and doe his commandements, which cannot be without a new heart; & none can haue that, but from

God,

God, for it is not in man to ſet his heart aright, but this is Gods gift. As beſides the former Scriptures, that is manifeſt, *Ierem.* 31. 33. Where the Prophet ſpeaking of the new Teſtament, which God would make to his people vnder the Goſpell, ſaith, *I will put my Law into their inward parts, and write it in their hearts*, &c. which is twice repeated in the Epiſtle to the *Hebrewes* 8. 10. 10. 16. which is alſo intended, *Act.* 15. 9. where it is ſaid of the Gentiles, to whom *Peter* preached, *that God puryfied their hearts by faith*, and in the next Chapter, that the *Lord opened the heart of* Lydia. Againe, that *God hath given the earneſt of his ſpirit in our hearts*; *that God hath ſhined into our hearts*: *that God comforteth our hearts, keepe our hearts, ſtabliſheth them, directs them*, and the like many. From whence wee may ſafely ga-

Act. 16. 14.
2 Cor. 1. 22.
2 Theſ. 2. 17.
and 4 6.
Phil. 4. 7.
2 Theſ. 3. 4.

Vſe.

gather this. That though our hearts be never so corrupt, so hardned and shut vp, so darkned, distressed, declining, fainting, and wandring out of the right way; yet that God (as he hath promised) will certainely succour vs in all, and both set and keepe our hearts in frame, that they may be fit for all such services as it shall please the Lord to set vs about.

This I doubt not, will be welcome newes to all sound hearted professors, who so much see and bewaile their naughtie and vnbeleeving hearts, that they may comfortably rest vpon God that he will by his holy Spirit so guide their hearts, that they may be serviceable to him.

Thus much for the heart in generall. Now seeing the Lord contents not himselfe herewith, but comes more particularly to the well ordering of our affections, of loue, feare, trust, and

the like; we ſhall finde it vſefull for vs, to apply to our ſelues theſe promiſes, to hearten vs againſt all our doubts, concerning theſe affections, which are as the hands and feete of our ſoules, by which we worke and be carryed to every dutie: that being furniſhed with theſe, wee ſhall be more apt and readie to every good worke.

God giues faith, truſt, and hope. 1 Tim. 2, 8. Eccleſ. 5. 1.

And whereas among theſe, there are none more profitable then faith, truſt & hope (which three though they haue ſome ſpeciall difference one from the other, yet they be never parted, and be vſually contained one within another, and ſo we will take them together:) Of theſe the Scripture exceeding oft witneſſeth, that God giues theſe to all thoſe whom he meanes to ſaue. As *Iude*, verſ. 3, ſaith of Faith, that it was *once giuen to the Saints*: the like *Epheſ.* 2. 8, And *Heb.* 12. 2, Chriſt is ſaid to be *the Author*

Author and finisher of our faith; and so his Apostles prayed to him, *Lord increase our faith*: and *Rom.* 12. 3. that *God hath dealt to every man the measure of faith.*

So likewise for trust and confidence in God, it is said of Gods people, that *they shall stay upon the Lord, the holy one of Israel*: and 14. 31. *That the Lord hath founded Sion, and the poore of his people shall trust in it.* And 17. 7. *At that day shall a man looke to his maker, & his eyes shall haue respect to the holy one of Israel*: And *Ier.* 3. 19. *Thou shalt call me, my Father, and shalt not turne away from mee.* Zeph. 3. 12.

Esa. 10. 20.

Psal. 71. 5. 22. 19.

And for hope, *David* oft professeth, *That God was his hope & his trust, euen from his youth*; *and God made him hope euen from his mothers wombe.* Yea more, that God is *the hope of all the ends of the earth, &c.*

65. 5.

Vse of these.

Did wee well consider on the one side, what need we haue of those

those three graces, throughout our whole life (as may eaſily be ſeene by that which hath beene ſaid in this whole Treatiſe) and on the other ſide, how exceedingly we faile in them all, in times of tryall; wee would then with both hands lay hold on theſe promiſes, wherein God giues, and by his Word and Spirit, doth worke theſe in the hearts of all his children: and therefore ſo oft as we feele our hearts to faile: let vs with *David* comfort our hearts in the Lord, and ſay, *My fleſh and my heart faile me, but God is the ſtrength of my heart, and my portion for ever.* Pſal. 73. 26.

And ſeeing the Lord Ieſus is both Author and finiſher of our faith; let vs reſt in hope, that he who hath begun the good work of faith in our hearts, will finiſh it; and ſo pray with the Apoſtle, that *God would fulfill all the good pleaſure of his goodneſſe, and the worke of Faith and power.* 2 Theſ. 1. 11.

Come

God promiseth ioy.

Come we now to the next grace in the heart, the first fruit of our Faith, which is Ioy, I meane spirituall ioy, which is called Ioy in the Lord, and *ioy in the holy Ghost.* In thinking wherof I cannot but wonder, in comparing together what God hath promised, and how little we enioy: for howsoever it cannot be denyed, but in these dayes of peace, many haue ioy enough, and to much too, yet this (vpon search) shall be found to be carnall and fleeting, not that spirituall and lasting ioy, which God bestoweth on those whom he loues.

It may evidently appeare by Gods Word, that as a Father would haue his children to liue cheerefully, so would God; and therefore doth he so much call vpon them to reioyce, as plentifully is to be seene in the bookes of the Psalmes, Prophets, and Apostles. That one for many may

may serue, *Reioyce in the Lord alway, and againe I say reioyce.* Which if there were no more, might let vs see Gods mind, that he would haue vs not now and then, sometimes to reioyce, that is, when all goes well with vs, (for so the hypocrites doe) but alwaies, euen in afflictiō; as the Apostle *Iames* exhorts, *My brethren, count it all ioy, when ye fall into diuers temptations,* Which is not simply for the afflictions, but for the good we are assured, they shall bring to vs, as is said; Rom. 8. 28. *That all things worke together for our good.* Phil. 4. 4. Iam. 1. 2.

But yet they be but few, who attaine vnto this blessed estate, to reioyce alwayes in the Lord, as any one may well perceiue, if he shall consider either how seldome his heart is rauished with admiration of Gods goodnesse towards him so vnworthy; and so to stirre vp his soule with the Prophet *Dauid* to prayse the Lord

Few attaine ioy.

Lord (which must needes be where the heart is well affected with this ioy, as there can be no true thankes where this ioy is not:) or how often his heart is disquieted, when any thing crosseth his will and desire, which would not be, if the heart were filled with this spirituall ioy, which would make bitter things sweete.

It shall be therefore our wisedome to hearken vnto Gods Word, wherein we shall see how plentifully the Lord hath prepared this pleasant fruit of the Spirit, and promised it to all the true members of Christ, that so they may claime their part therein.

This is notably set out vnto vs in the booke of the Psalmes. As first, *Psal.* 19. 8. *The statutes of the Lord are right, reioycing the heart.* Psal. 23. 4. *Thy rod and thy staffe they comfort me:* 36. 8. 9. *Thou shalt make them drinke of the riuer*

river of thy pleasure; for with thee is the fountaine of Life, and in thy light we shall see light. 36. 15. 16. *Blessed are the people that knowe the ioyfull sound: they shall walke (O Lord) in the light of thy countenance. In thy name shall they reioyce all the day, and on thy righteousnesse shall they be exalted.* So *Psalm.* 45. 15. Speaking of the members of the Church, saith: *With gladnesse and reioycing shall they be brought, they shall enter into the Kings pallace. Psalm.* 64. 10. *The righteous shall be glad in the Lord, and shall trust in the Lord, and all the vpright in heart shall glory. Psal.*68. 3. *But let the righteous be glad, let them reioyce before God, yea let them exceedingly reioyce* 97. 11. 12. *Light is sowne for the righteous, and gladnesse for the vpright in heart: Reioyce in the Lord ye righteous, and giue thankes at the remembrance of his holinesse.* 118. 15. *The voyce of reioycing and salvation is in the ta-*

tabernacle of the righteous. The right hand of the Lord doth valiantly, 126.5.6. *They that sowe in teares shall reape in ioy. He that goeth forth and weepeth, bearing precious seed, shall doubtles come again with reioycing, bringing his sheaues with him*, 132. 16. *I will cloath her Priests with salvation, and her Saints shall shout aloud for ioy.* It were not hard to gather many more out of the *Psalmes*.

Likewise the bookes of the Prophets, be full of these. Notable is that sweet song of *Esay*, 12.2.3. *Behold God is my salvation, I will trust and not be afraid; for the Lord Iehovah is my strength, and my song, he is become my salvation. Therefore with ioy shall you draw waters out of the wels of salvation.* Esa.24.14. *They shall lift up their voyce, they shall sing for the Maiestie of the Lord.* Esay 29.19. *The meeke also shall increase their ioy in the Lord, and the poore among men shall reioyce in*

in the holy one of Israel. Esay 35. The whole Chapter is full of heavenly comforts to vs Gentiles, vers. 1. *The wildernesse and the solitary place shall bee glad for them, and the desert shall reioyce, and blossome as the Rose.* Esa. 56. vers. 7. *I will make them ioyfull in my house of prayer.* Esay 62. 13. 14. *Behold, my servants shall reioyce, but yee shall be ashamed. Behold my servants shall sing for ioy of heart, but yee shall cry for sorrow of heart, and howle for vexation of spirit.* Likewise in the last of *Esay* be many sweete consolations, *He shall appeare to your ioy, &c.* vers. 10. *Reioyce yee with Ierusalem, and be glad with her all ye that loue her, reioyce with ioy for her all that mourne for her: That yee may sucke and be satisfied with the brests of her consolations, that he may milke out, and be delighted with the abundance of her glory, &c.* to vers. 14. *And when you see this, your heart shall reioyce and*

and the hand of the Lord shall be knowne towards his servants, and his indignation towards his enemies. In like sort spake our Saviour to his Disciples, that *their hearts should reioyce, and their ioy should no man take away frō them.* Ioh. 16. 22. *Ieremy* also hath the like, chap. 31. 12. 13. *Therefore they shall come and sing in the height of Sion, and shall flow together to the goodnesse of the Lord, &c. Then shall the Virgine reioyce in the dance, both young men and old together: for I will turne their mourning into ioy, and will comfort them, and make them reioyce from their sorrow.* Zach. chap. 11. 19. *Thus saith the Lord of Hosts, the fast of the fourth moneth, &c. shall be to the house of Iudah, ioy and gladnesse, and chearefull feasts.* I will end with that, *Rom* 14. 17. *The kingdome of God is righteousnes, peace, and ioy in the holy Ghost.*

Vse. Thus haue I gathered store of these promises, in which the Lord

Lord promiſeth to giue ioy and gladneſſe to his people: yet I ſuppoſe not halfe ſo many, as might be collected out of the Scriptures: for I doe not meddle with the many exhortations vnto this dutie, nor the many examples of it, nor prayers for it, all which ſhew the neceſſitie of it.

But the marke I ayme at, is to perſwade all who feele the want of this holy reioycing in the Lord (whereby their whole life is more vncomfortable) that GOD hath provided this for them; and that there is nothing but their vnbeleeving hearts which keepes it from them. For if true faith be the breeder of this ioy, as both Scripture and experience proue, then no marvell, that ſo few attaine to this excellent grace of reioycing, when faith it ſelfe is ſo weake, if not wanting.

Faith is the breeder of true joy.

I doe wiſh therefore all ſuch,

to thinke with themselues what the Lord should intend, in making so many promises to this one thing, but to make vs see these two things: first, that there can be no holding out in a Christian course without this ioy; secondly, that by reason of the many evils that befall vs in this life, it is very hard, and so very rare to get, much more to keep this ioy: that by both these, they may be stirred vp to labour to enioy this ioy of the Holy Ghost, whereby they may finde what is the excellency of this estate aboue all the estates in the whole world besides; and be so farre from envying the wicked in their greatest prosperitie, as rather to pitie them, for that like fooles and children, they forgoe such treasure for very toyes and bables.

Why so many promises of joy.

Now the way to attaine this ioy is, (besides earnest prayer vnto God for it) to be much in me-

Way to attaine joy.

meditation, as vpon the many and moſt iuſt cauſes God hath given to all beleevers to reioyce: ſo alſo vpon theſe excellent promiſes, wherein God hath bound himſelfe to worke this grace in them, by his holy Spirit: for if we well weigh them all, we ſhall ſee, that the Lords meaning is not only to giue them matter of reioycing, (but whereas it too oft fals out, that they who ſhould reioyce, and haue good cauſe ſo to doe, be ſo held downe with the burthen of corruption or affliction, that they cannot lift vp their hands with ioy, but waſte their dayes in ſorrow:) This is alſo Gods worke to open their eyes to ſee, and to mooue their hearts, and draw them by his Spirit to be affected with his favours, that they with the Prophet *David* may finde more ioy in the light of Gods countenance, then the wicked haue in all their proſperitie. And thus much

much for this point, how a true beleever may attaine this blessed estate of living ioyfully, what ever doth befall him: which how much it is to be desired, all may see though they bee few, who take the right way to get it.

Of the loue of God. Deut. 6. 5.

The next grace of the heart, which GOD requireth of all those, whom he hath adopted in Christ to be his children, is that they *should loue him with all their heart, with all their soule, with all their might*, which that we ought to doe is not denyed of any, except Atheists, people without God; but of those that yeeld it ought to be, there be in generall two sorts, one that deceiue themselues in thinking they doe well loue God, when as indeed they do not truly and heartily loue him, but onely say they loue him; or if they doe, it is but very slightly and carnally because all goes well with them:

Many deceiued in loue.

Some say they loue God, and doe not.

who

who are to be convinced by their looſe liues, & little conſcience to keepe Gods commandements, that they doe not as they ſay, truely loue God. And theſe eſpecially are to be vrged by the many commandements of God, to loue him ſincerely & fervently, and to be mooved hereto by theſe weightie argumēts, which are ſo plentifully vſed in the holy Scripture, to perſwade vs vnfainedly to loue God.

Others feare they do not loue, yet do.

There is another ſort, who looking into their liues, & there finding ſo many infirmities and failings in all duties to God and man, doe thence conclude, they haue not the loue of God in them; and thereby bee much kept downe, both from that comfort and confidence they might haue in their holy profeſſion.

Theſe be the perſons with whom I chiefly deale: who haue need to be hartened, firſt by

Comforts to ſuch as grieue for want of loue.

this, that the ſight of their want of loue to God, breeding in them heartie griefe for the ſame, is an euident token there is ſome true loue in them: elſe would they not be ſo diſquieted for want of this loue of God.

And ſecondly, this muſt comfort them, that he who hath given them to will and deſire this grace, will alſo giue them abilitie to doe, and he that *hath begun the good worke, will alſo perfect it,* for ſo is his promiſe: yea he hath ſaid, at leaſt to all & euery ſuch, *And the Lord thy God will circumciſe thine heart, and the heart of thy ſeede, to loue the Lord thy God with all thy heart, and with all thy ſoule, that thou mayeſt liue:* which one promiſe, if there be no more, is all-ſufficient to perſwade thoſe that will beleeue God on his word, that God (who knowes how polluted our hearts be, and vnable to loue him, ſo throughly as we ought)

Pſal. 2. 13. 1. 6.

Deut. 30. 6.

will

will cleanſe our hearts, and ſo ſanctifie them, that wee ſhall be able by his grace ſo to loue him as he will approue.

It is onely vnbeliefe, which keepes vs from that holy boldneſſe, which made *Paul* to ſay, *I can doe all things through Chriſt who ſtrengthneth me.* Phil. 4. 13.

Although I doe not reade any other ſo expreſſe promiſe, that God will make vs to loue him, yet ſeeing the manifeſtation of Gods loue to vs, doth as certainly breed loue in vs to him again, as the kindling of a fire wil bring forth heate: therefore all the many teſtimonies which God giues of his loue to vs, muſt be ſo many perſwaſions, that wee ſhall loue him. Therefore it is ſaid, *We loue him, becauſe he firſt loved vs.* Let vs therefore get as many arguments of Gods loue to vs, and doubt we not but it will kindle in vs ſome loue to him againe. *Vſe.*

Likewiſe all the rich rewards, which throughout the Scripture be promiſed to thoſe that loue God, are ſo many incouragements to this dutie; and ſo much for this.

God promiſeth to make vs feare him.

The next is the feare of God, whereby ſpecially I vnderſtand that holy affection whereby we be made ſo to ſtand in awe of God, as to be very vnwilling to diſpleaſe him; and on the other ſide, to be as ready to pleaſe him, both in eſchewing evill, and doing good. How excellent a grace this is, of what ſingular vſe in our whole life, how oft and earneſtly it is commanded, how practiſed by Gods worthy ſervants, and how wanting in many profeſſors, and weake in others it is: all theſe, though worthy good conſideration, yet ſeeing they would carry me too farre from my purpoſe, I paſſe them by, and will bend my ſpeech to ſuch as knowing all theſe

theſe, feele and complaine of the want of this grace, and deſire it, and labour for it, by often prayer, and other holy meanes: yet through weakneſſe of Faith, cannot attaine to ſuch a meaſure of his feare, as might keepe them in ſuch awe, that they durſt not either doe that which God forbids, or leaue vndone that which he commands.

Theſe I doe beſeech to attend to ſuch promiſes as God hath made to his people in particular, concerning this grace; that whereas he ſees, that naturally, there is no feare of God before mens eyes, he ſaith he will put his feare into their hearts; as *Ieremie* 32 39.40. *And I will giue them one heart and one way, that they may feare me for ever, for the good of them, and of their children after them. And I will make an everlaſting covenãt with them, that I will not turne away from them, to doe them good, but I will put my*

feare in their hearts, that they shall not depart from me. Which if wee could beleeue, would sufficiently assure vs, we should not want this saving grace, but that God will certainely bestowe it vpon vs in that time and measure hee sees meet.

But for our confirmation, the Lord doth oft repeate this promise, as *Deut.* 4. 10. Where one speciall meanes, whereby this feare is wrought, is set downe: *Gather me the people together and I will make them heare my words, that they may learne to feare mee all the dayes that they shall liue vpon the earth, and that they may teach their children.* So Prov. 2. 5. *They who seeke for wisedome, shall vnderstand the feare of God.* To like effect, *Deut.* 6. 1. 2. & 17. 19. it is specially spoken of the king, and more generally of all, chap. 32. 12. And to this purpose speciall is that of the Prophet *David.* Psal. 40. 3. where he shewes another

another meanes whereby God doth stirre vp this grace in his people: namely, the beholding of Gods mercy on others, saying, *And he hath put a new song in my mouth, even prayse vnto our God, many shall see it, and feare, and shall trust in the Lord*: So likewise *David* being taught of God, inviteth others, saying: *Come yee children, hearken to mee, I will teach you the feare of the Lord.* Psal. 72. 5. *They shall feare thee as long as the Sun and Moone endureth through all generations.* The like, *Psal.* 102. 16. So *Esay* 29. 23. *They shall sanctifie my name, &c. and shall feare the God of Israel. Ieremie* also speaking of Gods singular mercies, which hee promiseth to his people, chap. 33. 9. *And it shall be to me a name of ioy, a prayse and an honour before all the Nations of the earth, which shall heare all good I do vnto them; and they shall feare and tremble for all the goodnes and for*

Psal. 34. 11.

for all the proſperitie that I procure vnto it: ſo *Hoſea.3.5. Afterward ſhall the people of Iſrael returne and ſeeke the Lord their God, and David their King, and ſhall feare the Lord and his goodneſſe in the latter dayes.*

This ſhall ſuffice, it would be long to cite all.

Vſe. The right vſe we are to make of theſe and the like, is; that ſo oft as wee finde our hearts condemning vs for want of this feare, and doubting how ever we ſhall attaine to it in any good meaſure, ſo oft wee muſt call to minde ſome of theſe promiſes, which though delivered in particular to ſome of Gods children, yet in truth belonging to all of them: Therefore every childe of God may and ought to apply them to himſelfe, and ſtedfaſtly beleeue, that God will performe his word to him, and ſo waiting with patience the Lords appointed ſeaſon, he ſhall not

not be disappointed of his hope, but shall certainly enioy the fruit of his desire. And thus much for this.

I see this third point, how we may be sure of grace to leade a godly life, so as shall be accepted, growes large; and no marvell, for it reacheth to all the duties required in both Tables. I may not therefore runne into all particulars, but will make choice of some; and namely, such as I conceiue Christians most faile in, & haue least comfort in performing them.

Concerning holy exercises, prayer, &c.

Of this sort be speciall, as our spirituall services of God, as our prayers, and exercises in his Word and Sacraments. In all which I haue heard many of good hope, complaining that they found small comfort in these, because they performed them in so weake and smfull manner. A principall cause whereof I haue obserued in many

Why so small comfort in Prayer, &c.

ny to be this, that they placed all their comfort in the good diſcharge of their dutie, wherein when they failed (which they found out) then they were diſcomfited. Which evidently ſhews, that they had little vſe of Faith in thoſe duties: for Faith doth comfort in our greateſt failings, as well as in the leaſt. To make this more plaine (which I feare is little ſeene of many a poore ſoule, who takes great paines to ſerue God, and yet ſeldome findes comfort, that his ſervice being ſo full of infirmitie is pleaſing to God:) It muſt be confeſſed, that while we liue here, there is fleſh and ſpirit mingled in all the actions of Gods children; ſo that as their beſt Prayers be ſtained with ſome corruption of the fleſh, ſo I conceiue that there is ſome operation of the Spirit in their weakeſt which being offered vp in faith, is aſſuredly acceptable to God; and

Note.

Fleſh and ſpirit mingled.

and therein may Gods childe find ſound comfort, not in himſelfe, nor in his worke, but in Gods pardoning of all his defects, and accepting his obedience in the perfect ſatisfaction made by Chriſt: whereas otherwiſe, if any having prayed with great fervency of Spirit, ſhall be conceited therewith, and not humbled for his failings in that his beſt prayer, and rather expecting for favour for the goodneſſe of his prayer, then looking for mercie, onely for the merit of Chriſt, (which though it be too little ſeene, yet too oft it falleth out) I durſt boldly ſay that the ſleepy prayer wherin is truth though weakneſs, offered vp in faith, is accepted, when the weeping prayer with more fervency without Faith, is reiected.

Want of faith in Gods worſhip.

In ſo ſaying, be it far from my thought, to approue of drowſineſſe, or any other groſſe corruption in prayer: or to diſgrace any

any zeale or gift of Gods Spirit in prayer; but that I ayme at, is to diſcover a common, and yet cloſe and dangerous corruption in our prayers, and other holy exerciſes, that when we performe theſe in any ſort to our liking, then we be glad and reſt quiet, that God will accept them. I deny not but ſuch may then reioyce in the aſſiſtance of Gods Spirit: but the fault I finde, is, that theſe haue in ſuch times, little vſe of their Faith: for not beholding the blemiſhes of theſe their beſt ſervices of God, they are not humbled for them, and ſo not driven out of themſelues to ſeeke for ſauour in Chriſt, in whom alone God is well pleaſed: and thus they ſtaine their beſt duties for want of faith.

Not humbled in beſt prayers.

This will more clearely bee ſeene in the contrary, when theſe doe pray, or heare, reade, or meditate, or receiue the Sacraments with

with much accuſation to their conſcience, they haue no comfort that ſuch duties ſhall be accepted, which muſt needs ariſe from want of faith; for did they in their pooreſt prayers (for which they be moſt humbled) come to God in Chriſt for pardon, beleeving that their imperfections ſhould be couered by the full and perfect ſatisfaction of Chriſt, they might finde comfort in their weakeſt obedience, and ſo be more encouraged to ſerue God.

No comfort.

This then is that I would perſwade all that would find ſound and laſting comfort in their prayers, and other holy exerciſes, in the beſt duties to beware of pride, which accompanieth them; and to that end ever to thinke of their failings, to humble them, and driue to Chriſt, that ſo they may offer vp their ſacrifice in Faith, and be accepted. On the other ſide, when they

Remedie. How to find comfort.

Beware of pride in the beſt.

Sun doubting in weakeſt.

they be moſt dejected, then to beware of deſpaire, doubting, and diſcouragement, which be vſuall companions of vs in the ſenſe of our wants; and to comfort our ſelues by faith in Chriſt in that we know, he is as able and willing to cure great diſeaſes, as ſmall; to pardon our fouler fals, as our leſſer ſlips.

Need of Faith.

In all which we now ſee that which I intended, how needfull it is to be ſtored & ſtrengthned with Faith, that wee may finde comfort in our prayers, and other holy exerciſes: which I know is much wanting in many true-hearted Chriſtians, for whoſe ſake in ſpeciall I write theſe: and will now for their further comfort lay out ſome ſtore of precious promiſes, which God our Father hath treaſured vp in his word to this purpoſe, that we his children might be imboldened to come with confidence to him in all our neceſſities.

Gods promiſes muſt make bold.

Per-

Perusing these, I find that the farre greater number of them, doe specially promise that God will accept our prayers, & grant our desires, and doe not so expressly assure vs that God will assist vs, and make vs able to pray (which yet sundry promises doe.) I will therefore here gather such as expressely promise Gods helpe to teach vs to pray; for that wee are no lesse subiect to doubt of our abilitie to pray aright, then of Gods readinesse to heare our poore and weake prayers.

God promiseth to make vs able to pray.

Among all, that comes first to minde, which might serue in stead of all, if we could hold it fast: where the Apostle labouring to comfort the hearts of Gods children over all their corruptions and afflictions, doth answer a great obiection, which many a heavy heart makes, namly this: I am oft so distressed, that I am not able to pray, and how

Rom. 8. 26.

Many troubled that they cannot pray.

how then may I looke for any helpe at Gods hand? Thus it fareth oft with Gods children, and thoſe not of the weakeſt ſort, that their hearts be ſo ſore oppreſſed, that they can doe nothing but ſigh and groane, not able to ſet aright their hearts to pray to God. As we reade of
Eſa. 38. 14. *Hezekiah*, that *he like a Crane or Swallow did chatter, and did mourne as a Doue*, not able to vtter his griefes to God. The like we reade of *David* oft, how *he*
Pſal. 32. 3. *roared for griefe*, but could not come to make his moane to God; and the like many. Yea, what more ordinary complaint doe wee heare made by many worthy Chriſtians in their extreamities, then this to their friends, O helpe mee, I cannot pray?

To this ſore tentation, the Apoſtle anſwers, ſaying: *Likewiſe*
Rom. 8. 26. *the Spirit helpeth our infirmities, for we know not what wee would pray*

pray for, as we ought: But the Spirit it ſelfe maketh interceſſion for vs, with groanings that cannot bee vttered: And hee that ſearcheth the hearts, knoweth what is the minde of the Spirit, beeauſe he maketh interceſſion for the Saints according to the will of God. Wherein he truely confeſſeth, that he and all the reſt of Gods children doe know this by woefull experience, that they in ſuch caſes know not what they ſhould pray as they ought. But yet for all this God hath not left vs comfortleſſe, for he hath given vs his owne *Spirit to ſuccour and helpe vs*, (as it were to beare that part of the burthen which is too heavie for vs to beare:) and whereas *wee cannot pray as wee ought*, that ſelfe ſame ſpirit ſhall by his power make vs able to pray, with ſuch feeling, faith, and fervencie, as no words can expreſſe: in ſuch ſort that God who both knowes and regards the 27.

the ſecret deſires of the heart, beholding the worke of the Spirit, doth graciouſly accept and approue of thoſe prayers of his children.

I make no doubt, but this is the intent of the Apoſtle in this Scripture. In which if there were no more, is enough to cõfort any poore afflicted ſoule againſt this temptation, that they cannot pray: In that God hath given vs his ſpirit ſo to helpe vs, that our poore prayers are ſayd to be the prayers of Gods Spirit in vs, which God cannot deny.

This I take to be the cauſe, why elſe where wee are called vpon to pray in *the Spirit*, and in *the holy Ghoſt*; that is, as he doth teach vs, not as any naturall gift can.

Ephes. 6. 18. Iude v. 20.

Where I note a ſpeciall difference of true prayer from counterfeit, which may be excellent in ſpeech, but wanting this breath

Difference of prayers true and counterfeit.

breath of Gods Spirit, it is but a dead ſacrifice, vnpleaſing to God, and vnprofitable to him that offereth it.

And therefore I adviſe all, who looke for comfort by their prayers, more to labour for Spirit, then ſpeech in prayers. And ſo much for this Scripture, whereupon I haue ſtood the longer, for that it may ſuffice in ſtead of all. But ſeeing the Lord knowing our weakneſſe, hath in all ages of his Church, comforted his people with the like, it ſhall more confirme vs to heare more of theſe ſweet promiſes.

Promiſes for prayer.

To this may well be referred that which one of *Iobs* friends ſaid to comfort him (which doubtleſſe was good comfort, howſoever miſapplyed) when after ſome good exhortations, he makes many moe gracious promiſes, among all he addes theſe: *For thou ſhalt haue thy de-*

Iob 22.

light

22. and 6. light in the Almighty, and shalt lift
26. up thy face to God. Thou shalt make
27. thy prayer vnto him, and he shall heare thee, and thou shalt pay thy vowes, &c. And in like manner doth another of *Iobs* friends say,
Iob. 33. 26. *He shall pray vnto the Lord, and he will be favourable to him.* So
Psal. 32. 6. *David* in his time said. *For this shall every one that is godly pray vnto thee, in the time when thou maist be found.* And the Prophet *Esay* makes such promises to the
Esa. 58. 9. people in his time: *Then shalt thou call and the Lord will answer, thou shalt cry, and he shall say,*
Ier. 29. 12. *Here I am:* So *Ieremy*, *then shall yee call vpon mee, and yee shall goe and pray vnto me, and I will hear-*
13. *ken to you. And yee shall seeke mee and finde me, when you shall search for me with all your heart.* Againe,
13. 9. *They shall come with weeping, and with supplications will I lead them, I will cause them to walke by the rivers of waters, in a strait way wherein they shall not stumble, for*

I am a Father to Israel, and Ephraim is my first borne. And againe, *In those dayes, and in that time* 50. 4.
saith the Lord, the children of Israel shall come, they and the children of Iudah together, going and weeping, they shall goe and seeke the Lord their God. Hosea 3. 5. &c. So *Zachary* in his time prophesied, that *God would poure out* Zach. 12. 10
upon the house of David, and upon the inhabitants of Ierusalem, the Spirit of grace and supplications. They shall call upon my name, and 13. 9.
I will heare them. I will say, it is my people; and they shall say, the Lord is my God. Our Lord Iesus Christ in his time comforted his Disciples, that they should not so hang vpō him, as to haue no confidence in God the Father: but they shall boldly pray *to the* Ioh. 16. 23.
Father in his name, and shall re- 24.
ceiue whatsoever they aske. No 26.
doubt but more places to this purpose might be cited.

The maine intent of them all, *Vse.*

is not so much, to shew it is our duty thus to seeke the Lord and to call vpon him, or to perswade thereunto, which is in many Scriptures required; but rather whereas many are very willing to call vpon God according to his will, and so as might please him, but finding so small abilitie to pray as they would, they be discouraged; all this is to draw them to beleeue, that God by his Spirit will teach them to pray, so as he will heare them: the certaintie whereof depends not vpon any worthines of our persons or persons, but onely vpon the mercy of God in promising, and vpon his truth in performing his promise; both which we deny, and so rob God of his chiefest honour, if we beleeue not that God will make vs able by his Spirit, so to call vpon him, as he will accept in his Sonne. And therefore in all our doubts and feares about this matter,

matter, our only refuge must be to these promises, and so to giue credit vnto them, that we comfortably seeke & looke for helpe from God, when wee can finde none in our selues.

And thus much for our comfort, that God will assist vs by his Spirit in our prayers, which also might suffice to assure vs, that he will also accept vs: for so much is expressed in the most of them, and necessarily implyed in them all.

That God will accept our prayers.

But seeing the Lord (who better sees what we most neede, then wee doe our selues) hath made so many promises, that he will accept our poore services, though never so weake, if they be in truth (which will be welcome newes to many an humble heart) I may not defraud them of these comforts, but will lay them open for their vse, and beseech the Lord to make them profitable to all that vn-

fainedly desire it.

When *Moses* from God had sharply denounced fearful iudgments against *Israel* for their sin, and namely, a scattering among the Heathen, he addes this comfort: *But if from thence, thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thy heart, and with all thy soule*: and to like effect he addes much more.

Deut. 30.

Vse. This promise may be specially comfortable, to any poore soule cast down in sense of some grieuous fall, whereby he may see Gods readinesse to receiue any poore sinner comming vnto him. The like promise did the Lord make to *Salomon* after his prayer, saying; *Mine eyes shall be open, and mine eares attend to thy prayer in this place.* And full oft we reade, that the Lord promised to his people, that if they should seeke him, he would be found of them, as 2. *Chron.*

2 Chron. 7. 15.

15.

15. 2. the Prophet told *Asa* the King. *Ier.* 29. 13. And 1 *Chron.* 28. 9. *David* said the same to *Salomon* his sonne. *Psal.* 34. 10. *They that seeke the Lord, shall not want any good thing.* The selfe same thing is truely to be gathered out of all these places where the faithfull professe, either that God had heard their prayers; or their faith and confidence in God, that hee will heare their prayers: both which be grounded on Gods promises, that he will heare them. Of this sort there be many, as in the *Psalmes*, so in sundry other Scriptures: *The Lord hath heard the voyce of my weeping, the Lord hath heard my supplication, the Lord will receiue my prayer.* And Psal. 9. 10. *Thou Lord hast not forsaken them that seeke thee.* Psal. 10. 17. *Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine eare to heare.* Psal. 18. 3. *I will call vpon*

God heareth prayers

Psal. 6. 8. 9.

the Lord who is worthy to be prayſed: ſo ſhall I be ſaued from mine enemies. Pſal. 20. 6. *Now I know the Lord ſaueth his annointed, he will heare him from his holy heauen, with the ſauing ſtrength of his right hand.* Theſe are ſufficient to manifeſt this truth.

But ſeeing my ſcope is rather to ſtirre vp to beleeue, I hope it will not be more tedious to any to reade theſe & conſider them, then it is to me to gather them; and I may truly ſay, I haue often read them with comfort. For ſometimes one, ſometimes another doth more affect, I will therefore not ſpare to adde many moe.

Many promiſes for prayer.

To this purpoſe, notable is that in the *Pſal.* 34. 15. *The eyes of the Lord are vpon the righteous, and his eares are open to their cry.* verſ. 17. *The righteous cry, and the Lord heareth, and deliuereth thē out of all their troubles.* Which is oft repeated, *Pſal.* 107. 6. 13. 19.

19.28. *Psal.* 50. 15. the Lord saith, *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.* And, *For thou Lord art good and readie to forgive, and plenteous in mercy to all them that call upon thee, &c.* Psal.86.5. vers. 6. 7. *Psal.* 102. 17. *He will regard the prayer of the destitute, and not despise their prayer* to *ver* 20. *to heare the groaning of the prisoner, to loose those that are appointed to death. The Lord is nigh to all that call upon him, to all that call upon him in truth. Hee will fulfill the desire of them that feare him, he also will heare their cry, and will save them.* Pro. 15. 8. *But the prayer of the upright is his delight;* and vers. 29. *But he heareth the prayer of the righteous. He will be very gracious unto thee, at the voyce of thy cry, when he shall heare it, he will answer thee.* Psal.145. 18. 19. Esa.30.19. Joel.2.32. *And it shall come to passe, that whosoever shall call on the name of the Lord shall be delivered.* Act.22.1.

the same is repeated, and *Rom.* 10. 13.

Thus we see how plentifully hath beene renewed this promise of hearing the prayers of his people, in all ages of his Church vntill Christ, who (knowing that we vnder the Gospell haue as great need, both to pray, and to be comforted, that God will heare our prayers) hath given vs many incouragements to pray in Faith, *Aske and it shall be given you, seeke and yee shall finde: knocke and it shall be opened vnto you. For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened.* The same is set downe, *Luk.* 11. from vers. 9. to 13. where it is said, *If yee then being evill, know how to giue good gifts vnto your children: how much more shall your heavenly Father giue the holy Spirit to them that aske him?* So our Saviour said to the Wo-

Christ makes many promises.

Mat. 7. 7. 8. 9. 10. 11.

man

man of *Samaria*, *if thou knewest the gift of God, and who it is that saith to thee, Giue me to drinke, thou wouldest haue asked of him, and he would haue giuen thee the liuing water.* Ioh. 4.

Likewise in those heauenly and last speeches, which he vttered to his Disciples, he oft repeated those promises, saying: *Whatsoeuer yee shall aske in my name, that will I doe, that the Father may be glorified in the Son: If ye shall aske any thing in my name, I will doe it.* Ioh. 15.13

The like oft, *Ioh.* 15.7. 16.16. 23. and 24. *Aske and yee shall receiue, that your ioy may be full:* so the Apostle; *For the same Lord ouer all is rich vnto all that call vpon him.* Rom. 10. 13. Iam. 5.15. *The prayer of faith shall saue the sicke, and the Lord shall raise him vp; and if he haue committed sinne, it shall bee forgiuen him:* and *ver.* 16. *the effectuall prayer of the righteous availeth much.* The Apostle *Ioh.* hath the like saying, *And whatsoeuer* 1 Ioh. 3. 2

we aske of him, we receiue. And a-
5. 14. gaine, *And this is the confidence we haue in him, that if we aske any thing according to his will, he hea-*
15. *reth vs, And if we know that he heareth vs, whatſoeuer we aske, we know that wee haue the petitions that we deſire of him.* And in the next place. *If any ſee his brother ſin a ſinne which is not vnto death, he ſhall aske, and he ſhall giue him life, &c.*

Vſe. Thus haue we ſtore of theſe promiſes, wherein the Lord bindeth himſelfe, to heare our prayers, and grant our requeſts; the end of all which is to cure this ſore diſeaſe of our nature, that wee be ſo full of diſtruſt, and ſo hardly beleeue that GOD will accept our prayers, they being ſo weake, and our ſelues ſo vnworthy. For remedie whereof we are to be familiarly acquainted with theſe promiſes, and to make choice of ſome of them, ſuch as to our feeling are moſt com-

comfortable; that when we goe to pray, wee may meditate on them, that so we may be perswaded by them, that God will graciously pardon all our failings, and accept our poore indevours in the perfect satisfaction made by Christ for vs. The fruit of this practise would bee exceeding great, both to breed in vs a greater delight in this holy dutie, (which vsually is so much wanting:) And to make all our prayers more effectuall, for the obtaining of all good things at the hand of God. Whereas on the other side, by neglecting this duty of meditating on these promises, wee shall disable our selues from all comfortable practise of prayer, and become more guiltie not onely of contempt of Gods bountie in making such promises vnto vs: but withall of greater impietie, in making the holy and true God a lyer, in that wee doe not be-

When we goe to pray.

Hurt by not meditating on Gods promises.

lecue

leeue him in that which he speaketh. Therefore as we desire to avoide these sore evils, and attaine these great benefits, let vs make high account of these promises, and so make them our owne, that wee may haue the right vse of them, especially in all time of neede.

All sacrifices accepted.

This which hath beene said of Gods gracious accepting of our prayers, may as truly be applyed to all other holy exercises of religion and service of God: In all of which the Lord is as readie both to enable vs to the worke, and to be pleased with our sincere endevours, we offering them vp to God with faith in the mediation of Christ Iesus.

Yet seeing besides these, wee haue many promises, that God will be pleased with our sacrifices, (which may be truly vnderstood of all) it will adde to our comfort, if wee shall advisedly con-

consider of them: of which sort is that in the *Psalme* 51. 19. *Then shalt thou be pleased with the sacrifices of righteousnesse, &c.* As *Moses* blessed the Tribe of *Zebulon* in the same words: so the Apostle *Peter* speaking of all the faithfull, saith; *Yee also as living stones are built upon a spirituall house, an holy Priest-hood, to offer up spirituall sacrifice, acceptable to God by Jesus Christ.* And *Paul* writing to the *Philippians*, speaking of the reliefe which they sent to him, calleth it an *odour of a sweete smell, a sacrifice, acceptable, well pleasing to God.* And writing to the *Romanes* 12. 1, saith, *I beseech you therefore brethren, by the mercies of God, that yee present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.* The Lord by *Moses* did often times tell his people, that they offering up their sacrifices, such as he commanded, *they should be accepted,*

Deut. 33. 19.

1 Pet. 2. 5.

Phil. 4. 18.

as

as *Levit.*14.22.21.23.11,26.11. So *Malachy.*3.4. *Then shall the offerings of Iudah and Ierusalem be pleasant to the Lord, as in the daies of old, and as in former yeares.* This also may be gathered out of that which *Moses* told the people of *Israel* from the Lord, that they bringing their sacrifices to the doore of the Tabernacle of the Congregation, *There he would meete the people of Israel, and the Tabernacle should be sanctified by his glory.* Which may be gathered out of that which followeth, that the Lord would dwell among them, and be their God, to heare and helpe them, which is els-where oft repeated. *Esa.* 60. 7. foreshewed this saying, *They shall come with acceptance, &c.* And hitherto may be well referred the many favours which God promiseth to our obedience, which is an acceptable sacrifice to God, offered vp in Christ. As the Lord said

Exod. 29. 43.

said vnto *Cain*, *If thou doe well shalt thou not be accepted?* the like the Lord said to his people of *Israel* in preparing them to heare his Law: *Now therefore if ye will obey my voice indeed, and keepe my covenant, then ye shall be a peculiar treasure vnto me aboue all people; for all the earth is mine. And yee shall be vnto me a kingdome of Priests, and an holy Nation.* Levit. 26. 3. to 14. and *Deut.* 28. 1. to 14. be many speciall blessings promised to the Lords people, if they would harken to his voice, and obserue & doe all his Commandements: and to conclude with that sweet promise, *Psal.* 84. 11. *For the Lord God is a Sun and Shield, the Lord will giue grace and glory: no good thing will he withhold from them, that walke vprightly.*

Gen. 4. 7.

Exod. 19. 5.

6.

Out of these promises, and the like many, we may boldly assure our selues that although by reason of our corruption stil dwelling

Vse.

liuing in vs, we can never offer vp any sacrifice to God, without blemish and spot, (for which God might iustly reiect al which we offer vnto him) yet we offering them vp in the name of Christ, they shal be accepted and rewarded.

Were wee well perswaded hereof, it would put life into vs, and make vs performe all holy duties much more cheerefully and constantly, which through want of this Faith, are at least more vncomfortably performed by vs.

I haue the deeper consideration of both these, to the conscience of every one who will take tryall of himselfe, namely, what small comfort he finds in any of his spirituall services; and on the other side, what a comfort it would be, if he might be assured that God would both assist him and accept them at his hand. Whereof seeing he hath God so firmely

firmely bound by promise, that he cannot without great sinne, wrong to God, and to his owne soule, call this into question.

I therefore exhort all who see their weaknesse in this kinde, to take speciall notice of these and such like promises, and so every one apply them to himselfe, in all time of neede, that he may more cheerefully set vpon all holy duties, and more conscionably performe them to the glory of God, and his owne comfort, and the good incouragement of others.

This which hath beene said in speciall for prayer, and so in generall for all our sacrifices, may well be applyed to the Word and Sacraments, yea, to all priuate exercises of Religion, yea to all works of mercy, which be all of them sacrifices, which God hath commanded, & promised to accept at our hands.

Yet

Yet ſeeing woefull experience bewrayeth that too too many (and thoſe not of the worſt ſort) doe finde ſmall comfort in the ordinary miniſtery of the Word and receiving the holy Sacraments: I will doe my beſt indevour to redreſſe this ſore evill, and ſhew how any who will be guided by Gods word, may more cheerefully ſet vpon theſe holy duties, and ſo reape more fruit and comfort by them.

Word.

Why the Word vnfruitfull.

I cannot be ignorant of this, that there be many cauſes of this vnfruitfulneſſe, and vncomfortableneſſe in theſe holy ſervices of God, both in the Miniſter and people; eſpecially in the Preaching of the Word, when he doth not apply himſelfe to the capacitie and beſt edification of the hearers: wherein there is much failing many wayes, and this not the leaſt, that where many good doctrines and vſes are delivered, yet there is not ſuch a con-

convincing of the conſcience, as might conſtraine the hearer to confeſſe his guiltineſſe, and to make conſcience to yeeld better obedience to that which is taught him.

In the people alſo there is great careleſneſſe in preparing themſelues before they come; dulneſſe & wandring of minde, when they be at the Word, with like neglect of meditating on what they heard: By any of which, much more by all, the Word is made vnfruitfull.

But to treat of theſe, is beyond my ſcope and matter intended, which is chiefly to helpe ſuch as having a true deſire and care to profit by Gods holy ordinances, yet be ſo diſcouraged by their many infirmities in the vſe of them, that they haue ſmall comfort in them, and would if they durſt, forbeare the vſe of them. Many diſcouraged.

The principall cauſe hereof which I obſerue, is this, that they too

too much looking into themſelues (where they finde no abilitie to doe what they would) and not looking ſufficiently to God in whom is all their helpe, they enioy not that fruit and comfort in Gods ſervice which they deſire.

Remedie. For remedy whereof I know no better way, then to be acquainted with Gods promiſes made to ſuch as ſhall hearken to his Word, and receiue the holy Sacraments the ſeales of the Word, that by theſe they may be comforted that God will bleſſe his owne ordinances to their edification and ſalvation. Firſt, for the hearing of the Word, that which the Prophet *Eſay* ſpeaketh, might ſuffice to perſwade any (who will giue credit to this report) that it ſhall not be loſt labour to hearken to Gods Word. The place is worthy ſpeciall obſervation: *Hoe every one that thirſteth come yee to*

Eſa. 55. 2.

the

the waters, and he that hath no money, come ye, buy and eate, yea come, buy wine and milke without money, and without price. Where- 2
fore doe yee spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently vnto mee, and eate yee that which is good, and let your soule delight it selfe in fatnesse.
Encline your eare and come vnto 3
me, heare and your soule shall liue, and I will make an everlasting covenant with you, even the sure mercies of David.

In this Scripture (to passe by many other profitable matters which may be collected;) these for our purpose must be observed: First, how freely the Lord 1
offereth saving grace to such as haue none, nor any thing wherby they might purchase it: Secondly, he setteth out the way 2
whereby they may enioy it, namely, a diligent hearing and beleeving Gods Word: To which

3 which end hee thirdly makes moſt ſweete promiſes, *that their ſoule ſhall liue*, that is, they ſhall be quickned in Chriſt, and in him *the ſeede of David*, be made partakers of thoſe *mercies* which ſhall never decay. From hence what encouragement may any poore ſoules take to hearken to Gods word, when hee may vpon ſo good ground aſſure himſelfe, that thereby he ſhall attaine vnto ſalvation, and all needfull graces for this life.

This is notably confirmed by all theſe Scriptures, which teſtifie, *That the Word is able to ſaue our ſoules*, as Iames 1.21 *Wherefore lay apart all filthineſſe and ſuperfluitie of naughtines, and receiue with meekneſſe the ingrafted word, which is able to ſaue your ſoules.* So *Paul* exhorteth *Timothy* to many excellent duties, among the reſt giues this, *Take heed to thy ſelfe, and vnto the doctrine: continue therein, for in doing this,* 1 Tim. 4.16.

thou

thou ſhalt both ſaue thy ſelfe, and them that heare thee. Againe, ſpeaking to the Elders of the Church of *Epheſus*, ſaith, *And now brethren I commend you to God, and to the word of his grace, which is able to build you vp, and to giue you an inheritance among all them which are ſanctified.* So likewiſe to the Corinthians hee ſaith, *It pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue.*

Act. 20. 33.

1 Cor. 1. 21.

All which Scriptures, and many other to the like effect, doe evidently confirme vnto vs, that as there is no ſalvation without the preaching of the Word, ſo whoſoever ſhall conſcionably attend to it, ſhall certainely be ſaved: which if it were beleeved, it could not but make men run to it with great alacritie, and ſo ſhould they finde much comfort thereby.

Vſe.

To this purpoſe be there ſo many commendations of the Word

Word throughout the Scriptures, ſpecially in the bookes of the *Pſalmes*, and of the *Proverbes*. It would be too long to cite all: yet all are to be referred to this end, to breed in vs a greater delight in this Word, which bringeth ſuch incomparable benefits. Of this ſort, are
8 theſe, *Pſal.* 19. 7. &c. *The Law of the Lord is perfect, converting the ſoule: The teſtimonies of the Lord are ſure, making wiſe the ſimple:*
9 *The ſtatutes of the Lord are right, reioycing the heart.* And ſo followeth to like effect in the ſame place. The whole *Pſalme* 119. was written to this purpoſe, to ſet out the excellency of this Word in all reſpects, and ſpecially for the worthy effects, and fruits which it bringeth forth in every one, who truly embraceth it: ſo that it is obſerved by many learned Divines, that among 176. verſes, there be ſcarce foure or fiue at the moſt, where-

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in there is not some commendation of the Word to stirre vp all Gods people better to esteeme it, and more diligently to attend to it, that they may enioy the fruits of it, at all times, and in all estates. To which end I require every true Christian to be much exercised in this *Psalme*, that they may be familiarly acquainted with it, and so haue it in readinesse for their vse in all their necessities.

I might say as much for the booke of the *Proverbs*, wherein besides the many and most wise directions for the well ordering of our whole life, are contained especially in the first nine Chapters, admirable commendations of those heavenly instructions, which God as a Father by his servants doth giue vnto his children. A few for many: *Take fast hold of instruction, let her not goe: Keepe her, for shee is thy life.* Wherein what Pro. 4. 13.

can bee more contained then this, that instruction is our life? meaning that thereby we attaine all things pertaining to the comfort of this life, and of that to come.

This might be set out at large both in particulars, both in escaping of manifold evils, sinnes, and punishments, which they fall into, who want, or will not receiue these instructions: as also in the enioying of many blessings bodily & spirituall, which others want: but I leaue the further consideration of these to every ones particular meditation, who desires to see the truth hereof. No doubt, *David* meant no lesse, when he said, *Great peace* (is and shall be) *to them that loue thy Law: and nothing shall offend him.* Who would not highly prize that Word, which brings all manner of wisdome, to all sorts, learned, vnlearned, wise and silly, olde and young?

Psal. 119. 165.

young? Yet all this, doth that one booke of the *Proverbs*, as is expreſly ſaid in the ſix firſt verſes of the firſt chap. as you may there reade; and therefore how much more is this to be found in the whole Scripture?

Vſe. Which, mee thinkes ſhould put life into any good heart, to be much converſant in the hearing, reading, and meditating of the Word of God. For further quickning herein, I will onely quote the places, and referre every one that liſteth to heare more of this matter, to peruſe them; and ſo ſhall he finde enough to hearten him to this dutie, *Pro.* 1.9. 23. 2. from 1. to 13. 3. 1. to 4. 13. to 24. 4 5. to 13. 20. to 22. 6. 20. to 24. 7. 1. to 5. 8. the whole Chapter.

Applicatiõ In theſe and many other places of the olde and new Teſtament, the Lord knowing our exceeding backwardnes in true receiving, & keeping his Word,

(which yet is so necessary, as that there is no salvation without it) doth make so many precious promises, as I know not whether to any thing more; That at least by some of them, we, who be so full of doubting how we may attaine to the right vse of the Word, may be more heartened to a conscionable and constant attendance vnto it, that so we may in due season reape the sweet fruit thereof.

This then must be the care and labour of every one, who feeles the want of this comfortable vse of Gods word, and earnestly desires it, to be well acquainted with these promises, and out of all to gather some of the chiefe, such as seeme to him most speciall, and so commit them to memory, that whensoever he goeth to the Word, he may meditate vpon these, and so be more encouraged to attend vnto Gods Word with expecta-

pectation of Gods blessing vpon his labour.

The want of this meditation vpon Gods promises when wee goe to the Word, is one chiefe cause of that great sinne of vnfruitfull hearing, and consequently of that little growth in grace, which is every where to be seene among ordinary resorters to the publike Ministery; as the Apostle reporteth of the Hebrewes, that the *Word preached did not profit them, being not mingled with Faith in them that heard it.* Heb. 4. 2.

Out of this which hath beene said of the Word in generall, (which well may be referred to all the severall exercises therein, publique or private, to every of which, many of these promises doe pertaine) we may safely gather comfort in the vse of the Sacraments, which be truly called a visible Word, because that which is spoken in the Word to Sacraments

the eare, is in visible signes represented to our eyes, and sealed to our hearts, that we may be the more assured of them to bee ours; so that if we had no speciall promises made expresly to them, yet we might out of the former receiue sufficient encouragement to looke for the benefit of them: that is, to be made partakers of Christ and life in him; which is the summe and substance of all that which is promised in the Word.

But seeing the Lord, (who in all ages of his Church ordained these holy signes and seales of his Testament, in which he bequeathed Christ and all his benefits to true beleevers, and their seed) knowing our great weaknesse of faith in receiving these seales, hath so laboured to giue vs assurance, that (if we thinke there is any truth in him) we may be as sure that Christ and all his merits are ours, as the outward signes

signes which wee see with our eyes, and our hands doe handle: let vs for our comfort carefully consider hereof.

Not to meddle with the Sacraments of the olde Testament *Circumcision* and the *Passeover*, both which were to the people of God sure *seales of the righteousnesse of faith*, as the Apostle speaketh of *Circumcision*; and doth as truely belong to all the Sacraments of the olde and new Testament: this one Scripture might sufficiently assure any, that he truly receiving the outward seales, according to Gods appointment, should as certainly be partaker of Christ and all his benefits, (which are the things sealed) as he is partaker of the outward seales: the certaintie whereof depends on Gods truth and faithfulnes, as in his Word, so in the seales thereof; who doth as truely giue that which he promiseth and sealeth; as he Rom. 4. 11.

doth freely giue any promise or seale.

We doe iustly account him no honest man, who will not be as good as his word; much more him who will seale a covenant, and yet not performe it.

Be it farre off then, from any Christian to impute this to God that he giues vaine words and seales, and doth not as truely giue that which he promiseth and sealeth.

Why many profit not by the word and Sacraments.

But the sole cause why many who come to the Word and Sacraments, are not partakers in them of Christ; who is truely on Gods part offered in them, is this: That they doe not inwardly by faith receiue that which is promised and sealed, as they doe outwardly receiue the Word & seale.

It shall be our wisedome then whensoever we go to the Word and Sacraments, specially to labour for Faith, that therby we may

may as truely receiue Christ in them offered, as we doe receiue outwardly the Word and seales thereof.

For the receiving of the Word we haue said enough.

Few profit by Sacraments.

Now for our Sacraments, I cannot sufficiently bewaile the vniuersall abuse of them, which is so grieuous, that they being by God in loue left to his Church, as speciall meanes to further their salvation; so many are by their vnworthie receiving of them, made more guiltie of condemnation: which comes to passe, not onely by that grosse prophaneness, which is in all carnall Protestants, who onely for custome, Law, or credite come to the Sacraments, without any knowledge or conscience.

2. But in many of some better sort, who haue some care for their soules, there is either such ignorance, or negligence, that

they never did worthily receiue the holy ſeales: and therefore never found the ſweet fruits of them.

3. Yea (that which is more to be lamented) this may bee found in not a few of thoſe who haue received true grace, and be indeed Gods children, to whom onely theſe ſeales of right doe belong: yet theſe ſeldome or never attaine that comfort by the holy Sacrament, which indeede they ought and might, were not the fault in themſelues.

For proofe hereof, I require every one, who would ſee the truth of this complaint, to examine himſelfe in this queſtion; what ſenſible good he hath received by this Baptiſme.

For my part I haue demanded this queſtion of many (who were of good eſteeme in the Church) who had little to ſay in this point; and I make no doubt

doubt, but the like may be found in many others, who are to ſeeke in this matter; ſo farre off be they from enioying that great gaine, which is to be got hereby: which in ſpeciall conſiſts in theſe two: firſt, that by our Baptiſme we be more aſſured of our ſalvation by Chriſt; and ſecondly, that thereby wee be more provoked to leade a godly cõuerſation; both which be evidently the fruits of true Baptiſme.

Vſe of Baptiſme.

The ſame may be ſaid of the Lords Supper, which in a further degree is to aſſure vs of our growth in grace, and finall perſeverance therein: yet how few come from the Communion, ſo ſure of Chriſt and all his benefits to be theirs, as the woman marryed at the Church doth come home aſſured of the man whom ſhee hath marryed, and all his to be hers, for her vſe and comfort? Yet I dare ſay it ought to

What aſſurance by the Communion.

to be thus, and it cannot be but our ſinne when it is not ſo.

If I were demanded, what I conceiue to be the chiefe cauſe, why it is not thus, I would ſay, want of Faith, which ariſeth in many from want of cleere light to ſee Gods minde in ordaining theſe Sacraments.

Want of Faith.

1

2

In ſome others, from too ſlight account they make of theſe.

And in the beſt ſort of theſe, from the ſight of their vnworthineſſe, which makes them feare that they cannot be made partakers of ſo great a benefit.

For whoſe ſake I ſpecially write theſe, to helpe their weake faith, that thereby they may find this benefit.

To which purpoſe I would haue well conſidered, that which before was touched concerning Gods intention in ordaining theſe holy ſignes and ſeales, (which wee call Sacraments) which was to helpe our weake faith;

Right end of Seales.

faith; that whereas the Lord having in his Word, made vnto vs ſinners, many promiſes of all grace in Chriſt, which (if the fault were not in our ſelues) might be ſufficient to vpholde our faith in the aſſurance thereof; yet he ſeeing how ſlow of hart we are to beleeue his Word did for the confirmation of our faith giue vs theſe outward and viſible pledges of his loue, that we knowing him to be faithfull, may be more aſſured: yea, put out of doubt, that wee ſhall as certainely be made partakers of Chriſt himſelfe, and all his merits, as wee are of the outward ſignes of his covenant; as *Gen.* 17. 10. *This is my covenant, which ye ſhall keepe betweene mee and you, and thy ſeede after thee: Every manchilde among you ſhall be circumciſed.*

Seale for things ſealed.

And very oft that which properly belongs to the things ſealed, is given to the outward ſeale

to

to shew that on Gods part they be never parted. For this cause were the Lords people cōmanded to *circumcise the foreskine of their heart*; and the Lord promised that, *He would circumcise their hearts, and the heart of their seed*, Deut. 30. 6.

Deut. 10. 16.

Ier. 4. 4.

The like is said of Baptisme, *That we are buried with Christ by Baptisme*, and for this cause it is called, *Baptisme of repentance for Remission of sinnes*. And *our sinnes are said to be washed away*, and that *Baptisme saveth*. All which belongeth to the *blood of Christ*, as 1 *Ioh.* 1. 7. (that is, *All his sufferings*) *which doth wash and cleanse us from all our sinnes*.

Rom. 6. 3. Col. 2. 11. Mar. 1. 4. Act. 22. 16. Heb. 10. 22. 1 Pet. 3. 21. Rev. 1. 5.

And in this sense our Saviour Christ saith, *We must be borne of water*, Ioh. 3. 5. that is, be made Gods children by receiving Christ, as *Ioh.* 1. 12.

The like is said of the Lords Supper, when our Lord Iesus did ordaine it, he speaking of the Bread,

Supper.

Bread, ſaid: *This is my bodie*, and of the Wine: *This is my blood of the new Teſtament*; meaning that theſe outward ſignes and ſeales were moſt ſure & certaine pledges of his bodie & bloud, which he did as truely giue to be ſpirituall food, as he gaue the Bread and Wine to be bodily food to every beleever. Mat. 26. 26. 28.

And for the ſame cauſe, the Apoſtle ſaith, *The cup of bleſſing which we bleſſe, is it not the Communion of the blood of Chriſt? The bread which we breake, is it not the Communion of the body of Chriſt?* for that we doe as certainly communicate with the bodie and blood of Chriſt, that is, whole Chriſt and all his merits in the Sacrament, as we with the reſt of Gods people doe communicate in the Bread and Wine. And to conclude with this teſtimony of the Apoſtle in the 12. Chapter, verſ. 13. He ſpeaking of both Sacraments, ſaith, *For by one Spirit,* 1 Cor. 10. 16. 1 Cor. 12. 13.

rit, we are all baptized into one bodie, whether we be Iewes or Gentiles, whether we be bond or free; and haue beene all made to drinke into one ſpirit. In which, as in all the former, we ſee that true grace is given to outward ſeales, not for that by the bare worke wrought, the outward receiving of the ſignes doth giue grace, which is proper to Chriſt, and his merites ſealed by outward ſignes; but to teach & perſwade that God for his part doth vnſeparably ioyne theſe graces with the ſignes, and as truely giue the one as the other.

Applicatiõ The Vſe whereof is this, that *What God hath ioyned, we doe not ſeparate*, but that we be perſwaded by all theſe witneſſes, that we receiving theſe holy Sacraments, according to Gods appointment, ſhall as ſurely haue Chriſt and all his benefits to be ours, as wee haue the outward ſeales thereof: were we thus perſwa-

ſwaded, we would more cheerefully come to the Sacraments, more carefully prepare our ſelues to be meete partakers of them, and ſhould finde more fruit by them, then vſually moſt doe.

This then muſt be the labour of all that would enioy the benefit and comfort of Gods holy Sacraments, ſo oft as they approach vnto them, to ſet before them, both the mercy of God in ordaining theſe for the ſtrēgthening of our faith, and withall his faithfulneſſe in freely beſtowing on vs, that which hee offereth and ſealeth vnto vs in theſe outward ſeales: namely, Chriſt and all his benefits to be ours for our preſent comfort, quickening and ſtrengthening, and for our everlaſting ſalvation. And this ſhall ſuffice for this third generall point, how wee may cheerefully ſerue the Lord in all good duties which he requireth

quireth of vs, being aſſured by faith, that he will both aſſiſt vs by his Spirit, to performe them (at leaſt in ſome meaſure) according to his will; and alſo accept at our hands, our poore and weake obedience, which we ſhall offer vp vnto him in the name of his Sonne CHRIST IESVS.

THE

THE FOVRTH Generall Head of living by Faith;

Is concerning

Afflictions.

WE are now in the fourth place come to *Afflictions*; which as they bee the lot of Gods children, so we finde them heavie to beare, and such as

as much hinder the comfort of many poore ſoules: in ſuch ſort, that if wee be not hearted to beare them with patience & quietneſſe, we ſhall never be able to hold out our Chriſtian courſe vnto the end, with any comfort to our ſelues, or good example to others. Lamentable proofe hereof all ages haue afforded. In that many who in the faire Sun-ſhine of the Goſpell, made a good profeſſion; When troubles & perſecutions came, then they went backe, and with *Demas* embraced this preſet world, as many others did forſake *Paul* at his firſt anſwer before the Emperour at *Rome*. Yea, it is often heard to be the complaint of many a good Chriſtian, who ſerved God conſtantly & cheerfully, in their health and quiet eſtate, yet when ſickneſſe came and other croſſes, they were diſquieted, vnſetled, and could not goe on, as in times of peace and quiet-

Many hindred by afflictions.

2 Tim. 4. 10. 16.

quietneſſe. And ſome good reaſon hereof there may be alleaged, that howſoever the principall end of afflictions (ſpecially to the children of God) is to make them better every way; yet by reaſon of naturall infirmitie, which is ſo loath to ſuffer and can ſo hardly beare any affliction; they cannot get their mindes and hearts to be fit to any Chriſtian dutie, no not to prayer, as at ſome other time of peace they haue beene: But rather bee provoked to fretting, impatience, murmuring; yea in greateſt extremities to deſpaire, and ſeeking many vnlawfull ſhifts to get out of their troubles; theſe with ſundry the like, be the hurts which come by afflictions; when we be not well armed to beare them, and inſtructed how to make the right vſe of them. By all which wee may ſee, what need wee haue to be ſtrengthened againſt all the diſcourage-

No helpe but by faith.

courages, and other hinderances wee meet withall in afflictions, which we shall plainly see, can by no other meanes be attained, then by faith; whereby wee may boldly rest vpon God for his direction and assistance, how to beare and profit by all our afflictions of what sort soever. This is that which now I vndertake to shew; how we may liue by faith in all afflictions, so as they shall in no sort hinder vs in our course of Christianitie, but rather further vs, till we attaine vnto the end, our course in Gods Kingdome. Wherein I intend to say lesse then otherwise I would, for that since I tooke this worke in hand, I haue light vpon a Treatise of Mr *Bifield*, called *The Promises*: wherein he shewes both plainly and soundly, how a godly Christian may support his heart with comfort, against all the distresse which by reason of any afflicti-

Mr Bifield of Promises

ons,

ons, or temptations can befall him in this life. To which Treatise, I referre all who desire to be further satisfied in this matter. But seeing I had (before I saw this booke) gathered out of the Scriptures, both those promises, and many moe concerning afflictions; I will proceed as I haue begun, to shew the vse of Faith in all manner of outward afflictions, belonging to this naturall life, how wee may be armed to beare them patiently, and made able to profite by them. For inward and spirituall troubles of minde, which arise from doubts of Gods favour, & of our salvation by Christ, as also of such griefes as rise from our infirmities, either vnablenesse to mortifie our sinnes: or very weake performance of all holy duties: I haue sufficiently spoken in the three former generall Heads of this Treatise, how wee are to liue by Faith in all

Of inward troubles in the three former points.

all of these. Therefore here onely I intend to gather out of the Scriptures, such sweet comforts, as GOD hath plentifully set downe for our comfort in all the outward crosses, whereto wee be subiect, while we liue here in this vaile of teares, that so we may better hold out vnto the end.

Now of outward.

In setting downe whereof, to keepe some order, for our better helpe in making vse of them. Our first ground of comfort ariseth from hence, that all our afflictions come directly from God, by what meanes soever.

Order in handling afflictions.

1

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The second is, to obserue in what manner the Lord doth afflict vs his children, that is, most wisely in all respects, and most louingly.

3

The third, to what ends, namely, his owne glory: example to others, and our own good.

4

The last is, that he will both helpe vs in them, and giue vs a good end of them. For the first

first that all our afflictions come from God, as the ſupreme iudge and diſpoſer of them, needs not ſo much proofe of the truth of it, as due conſideration to make the right vſe of it. It is ſaid by the Prophet, *Shall there be evill in a Cstie & the Lord hath not done it*; meaning of the euill of affliction not of ſinne: further, then it is a puniſhment of ſinne. So likewiſe the prophet *Hoſea* 6. 1. *Come let vs returne vnto the Lord, for he hath torne, and he will heale vs; he hath ſmitten, and he will binde vs vp.* And this is manifeſt in that common ſpeech, *The chaſtening of the Lord*; ſo often vſed, eſpecially *Hebr.* 12. 5. *&c.* In which one Scripture be contained many ſpeciall conſolations, againſt all manner of afflictions, as wee ſhall ſee every one in his place: heere onely I would joyne this with the former; that as all the afflictions which Gods children doe ſuf-

Afflictions come from God.

Amos. 3. 6.

fer; come from the hand of God, so hee spareth none of them, but as it is said, vers. 6. *He scourgeth every sonne whom he receiveth*; and vers. 7. *What sonne is he, whom the Father correcteth not?* and more to like effect both there & else-where. Both which, that all our afflictions come from GOD, and that he dealeth so with all his children, may minister much comfort vnto vs in all our afflictions; first, seeing what GOD doth, must needs be good, how evill & bitter soever it seemes to vs: *Yea, we must hold our peace, because he hath done it.* Although wee cannot see any reason thereof, yet wee may be sure the Lord doth never correct his children, but he seeth iust cause so to doe. As the Prophet *David* plainly professeth; *I know, O Lord, that thy iudgements are right, and that thou in faithfulnesse hast afflicted mee.* But more, seeing God who correcteth

Afflictions be common to all Gods children.

Applicatiō

Psal. 39. 9.

Psal. 119. 75.

recteth vs is our Father, we may much more comfort our hearts in all that he ſends, that he will never ſend any croſſe, but ſuch as ſhall be for our good, as wee ſhall more ſee. And ſeeing this is no other then ſuch, as befalls the reſt of Gods children. As the Apoſtle *Peter* affirmeth, ſaying, *Knowing that the ſame afflictions are accompliſhed in your brethren, that are in the world.* Yea more, ſeeing God did not ſpare his owne Sonne, but he was *a man of ſorrowes, and acquainted with griefe. Yea ſmitten of God and afflicted*, as Eſa. 53. 3. 4. Theſe ſhould much more make vs willing to beare the croſſe, yea and much the rather, ſeeing it is the way to glory, as more hereafter. 1 Pet. 5. 9.

But this will yet be more effectuall for our conſolation in all troubles, if we ſhall adviſedly weigh in what manner God dealeth with his children, when

In what manner God correcteth his, in Wiſdome and Loue.

he corrects them, which as it is every way and in all reſpects very well, ſo this may eſpecially be ſeene in theſe two: In wiſedome, and loue, both which well regarded, will make vs much more willing to beare any thing at Gods hand, and to looke for ſome good iſſue out of all the afflictions which hee ſhall lay vpon vs. Although thoſe two diuine properties in God be vnſeparably ioyned together in all his dealings with his owne children. Yet, it ſhall much more increaſe our comfort in any affliction which befalles vs, to conſider them apart: and firſt that wee may behold how wiſely God ordereth the matter in all his chaſtiſements vpon his children.

Both ioyned.

Moſt wiſely.

This may ſufficiently be ſeene in theſe two. Firſt that God doth chaſtiſe his with moſt meete corrections: and ſecondly, in iuſt meaſure. The fitneſſe of

With meete corrections in iuſt meaſure.

Gods

Gods correction ſtands in this, that God knoweth all circumſtances, both when and how to chaſtiſe his children, and ſo accordingly diſpenſeth his ſpirituall Phyſicke, as he ſeeth moſt fit for the good of the patient, and qualitie of the diſeaſe. This me thinkes may be well gathered out of that compariſon, which the holy Ghoſt makes betweene our naturall parents, and our ſpirituall Father in correcting their children, ſaying: *Furthermore, we haue had the fathers of our fleſh which corrected vs, and we gaue them reuerence: ſhall we not much rather be in ſubiection to the Father of our ſpirits and liue. For they verily for a few dayes chaſtiſed vs after their owne pleaſure, but hee for our profit, that we might be partakers of his holineſſe.* Wherein beſides other differences, this is manifeſt, that earthly parents, oft correct their children after their owne pleaſure,

Heb 12. 9. 10.

sure, to satisfie their will, not so respecting wisely, what might be every way best for them: but God our heavenly Father, in great wisedome considered with what correction, and when to chastise his, so as may be most for their profit; yea the best profit, to repaire his Image of holinesse in them, which is a chiefe end and vse of all afflictions, as we shall hereafter see. This wisedome of God in chastising his children, may cleerely be seene in the histories of all ages of the Church. Memorable is that of the children of *Iacob*, who mooved with envie, sold *Ioseph* their brother into *Ægypt* & deceived their old Father, who thought that an evill beast had devoured him. Whereat the Lord holding his peace for many yeares, they were quiet, all was well. But afterward the Lord tooke a fit season and meanes to make them see their sinne, namely, by their brother

Gen. 37. 28 Vers. 33. 24.

brother *Ioseph*, who (though they knew him not) roughly handled them, accused them for spies, cast them into prison, and many other wayes sorely grieved them: then their guiltie consciences could make them confesse their sinne and say; *We are verily guiltie concerning our brother, in that we saw the anguish of his soule, when he besought vs, and wee would not heare: therefore is this distresse come vpon vs.* And another time *Iudah* confessed to *Ioseph*, *What shall we say vnto my Lord? What shall we speake? God hath found out the iniquitie of thy servants.*

The like course did the Lord take with *David*, in correcting his grievous sinnes in the matter of *Vriah*: both by the death of the childe so borne in adultery, and by the fact of *Absolon*, not onely rising vp in rebellion to driue him out of his Kingdome, but openly before all *Israel*

2 Sam. 12. 15.

16. 22.

rael defiling his wiues and Concubines, as was denounced by *Nathan* vnto him. So likewise the Lord corrected his pride in numbring the people, by that fearefull plague whereof dyed threescore and ten thousand. In like manner the Lord denounced his iudgement against his owne people. *Deut.28. 47. Because thou seruedst not the Lord thy God with ioyfulnesse and with gladnesse of heart, for the abundance of all things: Therefore shalt thou serue thine enemies, which the Lord shall send against thee in hunger and in thirst, &c.* The Prophets also in their times, did oft foreshew like chastisements to the peoples trespasses. As *Haggai* and *Malachy*: Because they were sumptuous in their owne houses, and neglected the Lords house, therefore the Lord sent a great dearth and scarcitie among them. So for the contempt of the word, God threatned

2. Sam. 24. 25.

Hag. 1. 4. &c.
Mal. 2. 8. 9.

ned to ſend *a famine of the Word.* *Amos* 8. 11. The ſame might we ſee in Gods dealings with our ſelues, if we would obſerue them. When we ſet our affections on any thing too much, whereby our hearts be ſtolne from God, whether they bee perſons or things, pleaſures or profits; It is vſuall with the Lord, either to take them from vs, or to make them bitter vnto vs, that wee may leſſe eſteeme them, and haue our hearts free for better things.

Too much affecting any thing.

The comfort which wee are to take by this wiſe dealing of God with vs, is this; that as wee know all afflictions, to Gods children, to be Phyſicke to cure their corruptions; ſo knowing alſo they all come from ſo wiſe & skilfull a Phyſician who cannot erre, but alwaies ſends ſuch Phyſicke, and in ſuch ſeaſon, as ſhall ſurely doe vs good. This muſt make vs not onely quietly

Applicatio

to beare them, but to be thankfull to God for them, and to labour to be the better by them. But this will more appeare, if wee shall well consider Gods wisedome in moderating all his chastisements, both for the measure and continuance of them, so as may be most fit, both for the strength of the patient, and qualitie of the disease: both which may be shewed in all the afflictions which God layeth vpon all his children, though he chastise some much more severely, and holdeth the rod longer vpon them, then vpon others, who either haue not so much provoked the Lord, or be not so able to beare the hand of the Lord. This is plainely taught by the Apostle, saying, *There hath no tentation taken you, but such as is common to man. But God is faithfull, who will not suffer you to be tempted aboue that you are able, but will with the tentation*

1. In measure.

1 Cor. 13.

on

on make way to eſcape, that ye may be able to beare it. In which one ſentence we haue theſe ſpeciall incouragements, to beare ſuch afflictions as God our heavenly Father ſhall lay vpon vs; firſt, that God deales no otherwiſe with vs then with others, even of his owne children (whereof before;) ſecondly, that God never over-loadeth his, but wiſely moderateth the burthen according to his ſtrength that beares it. And this he doth according to promiſe moſt faithfully: nothing ſhall moove him to deale otherwiſe: yea more, God will ſo aſſiſt vs by his Spirit, to endure and beare, that in due ſeaſon wee ſhall haue a good end and deliverances out of all: which if there were no more, might be ſufficient to vphold vs from ſinking in any triall, though never ſo great. But becauſe the Lord well ſaw how hardly wee be perſwaded here of,

Great comfort in this ſentence.

of, and be ever thinking our burthen too heavie for vs to beare; therefore the Lord is faine oft to beate this into our mindes and memories, as *Elihu* told *Iob*, *That God will not lay more on man then is meete, that he should enter into iudgement with God*: and so much the Apostle *Peter* intendeth; when he sayth, that the faithfull did greatly reioyce in their salvation purchased by Christ, *Though for a season they were in heavinesse through manifold temptations*, yet he addeth (*if needs be*) meaning that this is never, but when God seeth needfull in all respects: for this cause also doth the Prophet *Esay* notably set out this wise dealing of God with his people, and with the wicked, comparing these to thornes and bryers, but his people to a vineyard, which the Lord did keepe and water every moment, least any hurt it. As for the bryers and

Iob. 34. 23.

When need is.

1 Pet. 1. 6.

Esa. 27.

Vers. 3.

and thornes, hee would burne them together: And thereupon faith; *Hath he ſmitten him as he ſmote thoſe that ſmote him, or is he ſlaine according to the ſlaughter of them that are ſlaine by him? In meaſure, when it ſhooteth forth, thou wilt debate with it, &c.* Which I vnderſtand, that whereas God will ſtub vp as thornes by the rootes, and caſt into the fire, the wicked adverſaries of his Church: he will but ſhred and prune as a vine his Church, that they may bring more fruit, as our Saviour plainly ſpeaketh: *Ioh.* 15. 2. And more plainly doth *Ieremie* 46. 28. and 30. 11. ſay. *Feare thou not O Iacob my ſervant, ſayeth the Lord, for I am with thee; for I will make a full end of all the Nations, whether I have driven thee: But I will not make a full end of thee, but correct thee in meaſure, yet will not leave thee wholly unpuniſhed.* Wherein wee ſee great oddes, betwixt Gods dealing

Verſ. 7.

Verſ. 8.

Great odds betweene the wicked and godly.

dealing with his children, and with the wicked, whom he vtterly consumeth, when he most wisely moderateth the corrections of his children, that they may better beare and profit by them, which must needs allay the sharpnesse of them if well considered. And this no doubt was that which the Prophet *David* and *Ieremie*, so earnestly beggeth of God, *That he would not correct them in his anger, neither chasten them in his hot displeasure. But with iudgement*, that is, most wisely, considering what they were able to beare, *least otherwise they should be consumed and brought to nothing.*

Psal. 6. 1. Ier. 10. 24.

This wisedome of God in chastening his children, as it manifesteth it selfe in the measure of the burthen layd vpon them: so also in moderating the time of the continuance of it, least it should be ouer tedious, and make them faint and giue ouer;

Gods wisedome in moderating the continuance.

over. Hereof the Prophet *David* had great experience, as hee oftentimes profeſſeth. *Pſal.* 39. 5. *For his anger endureth but a moment, in his favour is life, weeping may endure for a night, but ioy commeth in the morning.* Pſal. 103. 9. *He will not alwayes chide, neither will he keepe his anger for ever.* Pſal. 125. 3. *For the rod of the wicked ſhall not reſt vpon the lot of the righteous, leſt the righteous put forth their hands to iniquitie.* The Prophet *Eſay* in the name of the Lord profeſſeth the like. *For yet a very little while and the indignation ſhall ceaſe, and mine anger in their deſtruction,* and Chap. 26. 20. *Come my people enter into thy chambers, and ſhut the doores about thee, hide thy ſelfe as it were for a little moment, vntill the indignation be ouer paſt.* and 54. 7. 8. *For a ſmall moment haue I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee,* Eſa. 10. 25.

thee, for a moment, but with everlasting kindnesse will I haue mercy on thee, saith the Lord thy Redeemer, and 57. 16. *For I will not contend for ever, neither will I bee alwayes wroth; for the spirit should faile before mee, and the soules which I haue made.* Likewise the Prophet *Ieremie* in his time, witnesseth the same in the name of the Lord, saying; *For I am mercifull saith the Lord, and I will not keepe anger for ever,* and to the same effect. *Ezek.* 16. 42. *So will I make my fury towardes thee to rest, and my iealousie shall depart from thee, and I will be quiet, and will be no more angry.* Notable to this purpose is that of the Prophet, *Micah* 7. 18. *Who is a God like vnto thee, that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercie:* and to conclude with that of the Apostle, 2 *Cor.* 4. 17. *For our*

Ier. 3. 12.

light

light affliction which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory. Thus may wee behold Gods wise dealing with his children in all his chastisements, observing the fittest seasons, and iust measure both for the quantitie of the correction, and for the continuance thereof: alwas is most agreeable to the strength of the patient, & qualitie of the disease; which if it be beleeved, must needs in further degree make vs contented to beare the hand of the Lord, and neither to fret at, nor faint vnder any affliction, which the Lord so wisely doth order for our good every way. And therefore so oft as we shall finde any affliction to lie heavie vpon vs, either for the greatnesse of it, or long continuance in our feeling: so oft let vs runne to some of these promises, where in the Lord assureth vs, that *hee will*

Applicatio

will lay no more vpon vs, then we ſhall be able to beare; and will ſuffer no affliction to lye longer vpon vs then ſhall be needfull, and for our good: that thus reſting vpon Gods Word, wee may waite Gods leaſure for our eaſe and full deliverance.

Gods loving dealing with his in affliction.

For our better furtherance herein, we are to conſider Gods loving and tender dealing with his children in all their afflictions, which is plentifully ſet forth vnto vs in the holy Scriptures, both by many compariſons, expreſſe teſtimonies, and examples, all little enough to hold vs vp from ſinking, if the affliction ſeeme great or long, in which we are ready to feare God forgetteth vs, or at leaſt doth not pittie vs. For this cauſe the Lord is ſaid *to be a Father of the fatherleſſe, and a Iudge of the widdowes.* And Pſal. 103. 13. *Like as a Father pittieth his children, ſo the Lord pittieth them*

Pſal. 68. 5.

that

that feareth him. For he knoweth our frame, he remembreth that we be but dust. Yea more. The Prophet *Esay* 49. 13. &c. notably sets out this comparison in God towards his afflicted people, saying: *Sing O heaven, and be joyfull O earth, and breake foorth into singing O mountaines: for God hath comforted his people, and will haue mercy on his afflicted.* But *Zion said, the Lord had forsaken mee, and my Lord hath forgotten mee. Can a woman forsake her sucking childe, that she should not haue compassion on the sonne of her wombe? Yea they may forget, yet will I not forget thee.* So *David*, Psal. 9. 18. *For the needy shall not alwayes be forgotten, the expectation of the poore shall not perish for ever.* To the same purpose he said to God, *Psal.* 31. 7. *I will be glad and reioyce in thy mercy, for thou hast considered my trouble, thou hast knowne my soule in aduersitie.* And *Psal.* 38. 9. *Lord my*

my desire is before thee, and my groaning is not hid from thee. And to the same end it is sayd, *Psal.* 56. 8. *Thou tellest my wandrings, put thou my teares into thy bottle, are they not in thy booke*: which shewes such tender compassion, that he was so affected with the calamities of his servant, that he most narrowly observed every one: yea, he made so precious a reckoning of their griefes and sorrowes, that not a teare fell to the ground, but he kept them in memory (as men preserue precious liquors in bottles) that in due time he might comfort and succour them. For which cause it is said. *Psal.* 116. 15. *Precious in the sight of the Lord is the death of his Saints.* And to like effect. *Esay* 63. 9. *In all their affliction he was afflicted, and the Angell of his presence saued them; in his loue, and in his pittie he redeemed them: and he bare them, and carried them all the dayes of old.* Where-

Wherein (as in many other places of Scripture, for it would be too long to recite all) we may see most admirable compassion in Almightie God towardes vs in all our afflictions, that even as the bowels of a tender-hearted mother are moved within her when shee seeth her childe in any perill; so is the Lord troubled to see his children in any extremitie, that he doth as much pittie them, and is as readie to succour them, as if his bowels were moved within him: which was in very deed so in our Saviour Christ in his humanitie, as is *often testified of him in the holy story.

Applicatiõ

Mar. 14. 14. Mar. 1. 41. and 6. 34.

This should yet more comfort vs in all our afflictions, that he who is God over all, of such infinite power to helpe, both whom he will, and how, and when it pleaseth him; is so tenderly affected towards vs, that he doth not onely take speciall no-

notice of all our grievances, but doth after a sort, even as a tender mother suffer with vs, and by his Spirit doth beare the burthen of our infirmities with vs, as it is said, *Rom.* 8. 20.

This compassion of the Lord (if well weighed) must needs allay the heat of such fiery trials as Gods children do oft fal into, and make vs more patiently endure whatsoever so tender-hearted a Father shall lay vpon vs. And therefore these promises in which Gods loving & compassionate dealing with his, is set forth vnto vs, must be oft in our minde and thoroughly thought on, that in time of need we may rest vpon them, to finde like favour at the hands of our most loving Father. And this shall suffice for this second ground of comfort in all afflictions, taken from the manner of Gods dealing with his, as in great wisedome so in like loue.

Oft minde these promises.

We

We are now in the third place to consider what be the worthy ends, why God so exerciseth his children to beare the crosse, even from their youth to their olde age, these we heard be generally three. First, *glory to God.* Secondly, *example to others.* Thirdly, *profit to our selues.*

3. Ground of comfort in afflictions from the ends of them.

1
2
3

All which should strongly moove vs to be farre from repining to suffer them, that wee should rather reioyce and be glad, as our Saviour exhorts his Disciples, and the Apostle *Iames* 1.2. which was often practiced by the holy seruants of God. *Acts* 5. 41. And *Paul* and *Silas* in the prison, *Sang prayses vnto God.* We reade also of *Paul* how he tooke pleasure in *infirmities*, that is, bodily, not spirituall; as himselfe expresseth, *in reproches, in necessities, in persecutions, in distresses, for Christs sake.*

Mat. 5. 11. 12.

Acts 16. 25.

2 Cor. 12.

In all which it cannot be doubted, but what the chiefe cause

cause of this reioycing in afflictions was this, that their suffrings made so much for Gods glory, and the good of Gods Church, who were greatly confirmed in the truth, made bold to professe it, and ready to suffer for it, besides the manifold benefites themselues did reape thereby. Here I might take iust occasion more largely to shew how God is glorified by the afflictions of his children, whether they bee sent, for correction or for triall. And likewise how these afflictions serue many wayes for the good of others: both which should and oft doe, make Gods children more contentedly to beare them.

Phil. 1. 14.

But seeing nothing can more prevaile with our fraile nature, to make vs take such an vnpleasing potion or byting corasiue, then the certaintie of the good it will doe vs; therefore wee will now consider what be the chiefe bene-

benefits which God promiseth, and his Spirit worketh in the hearts of his children by afflictions. Chiefe benefits by afflictions.

Among all which this is most generall, that they bee blessed whom the Lord correcteth, as *Iob.* 5. 17. *Behold, happy is the man whom God correcteth, therefore despise not the chastening of the Almighty.* The like, *Iames* 1. 12. 5. 11. *Psal.* 94. 12. *Blessed is the man whom thou chastenest O Lord, and teachest him out of thy Law, that thou maist give him rest from the dayes of adversity, until the pit be digged for the wicked.* In the same sentence it is oft said, *whom the Lord loveth he correcteth, even as a father the sonne, in whom he delighteth.* Where this vse is made of it, not to *despise the chastening of the Lord, neither to be weary of his correction.* Which is to like purpose repeated, *Heb.* 12. 5. 6. &c. *Dauid* also professeth the like. It is *good for me that I haue beene* Blessed. Pro. 3. 12 11. Rev. 3. 19.

Psal. 119. 71. *beene afflicted that I might learne thy statutes.*

Vse. In all which and the like is plainely declared, that how bitter soever afflictions bee to our feeling, yet to Gods Children they be very profitable meanes, and so markes of happinesse and speciall tokens of Gods fatherly loue, and therefore so to be accounted of, and with thankfulnesse to be received.

The same is said of all the sufferings which Gods children endure for righteousnes sake, which though they greatly differ from chastisments for sinne: yet seeing they bee bitter to our taste, and oft sore afflict vs, we haue need to be heartened to beare, and directed to make the right vse of them. For this cause the Lord doth pronounce them *Blessed that thus suffer*, which in all former ages of the Church, hath made the faithfull to suffer patiently and cheerefully for righ-

Mat. 5. 10. 11. Luk. 6. 22. 1 Pet. 3. 14. 4. 14.

righteousnesse sake, and so must it moue vs, that so we may glorifie God in our generation, as they haue done in theirs.

But for our better encouragement herein, let vs more particularly consider some of those benefits, which Gods children do obtaine by afflictions. These are fitly dawne to three Heads by the Prophet *Daniel*, chap. 11. Who forethewing the afflictions which should happen to Gods faithfull people, verse 33. *That they should fall by the sword, and by flame, by captivitie, and by spoyle many dayes.* verse 35. hee addeth, *And some of them of understanding shall fall, to try them, and to purge them, and to make them white.* Meaning heereby that these were the three cheefe endes why God sent such afflictions on his owne Children.

3 Benefits by affliction.

1

First, to make tryall of them, what drosse of corruption, and

what sound metall of grace was in them.

2 Secondly to purge out that corruption which was found yet remaining in them.

The third, to make them more beautifull and shining in grace, all which should turne to the glory of God, to the good ensample of others, and to their owne comfort.

Afflictions be tryals.

For the first, they be tryals of our strength and weakenesse, what faith and patience we haue in bearing them, what loue we beare to God who send them, and what we be the better by them. This is oft in Scripture set out by this comparison of gold and silver tryed by the fire. So *Zach.* 13.9. Speaking of the remnant of Gods people, who should be reserved out of that generall destruction, saith: *And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold*

gold is tryed: the effect whereof followes. *They shall call upon my Name, and I will heare them. I will say, it is my people, and they shall say, the Lord is my God.* So *Ieremie* 17. 10. Complaining of the deceitfulnesse and wickednesse of the heart to be exceeding, saith: *I the Lord search the heart, I try the reines, to give every man according to his wayes, and according to the fruit of his doings.* Hereof *Salomon* speaking more generally, *Pro.* 17. 3. saith, *The fining pot is for silver, and the furnace for gold, but the Lord tryeth the hearts.*

But more specially, to the present purpose is that of 1. *Pet.* 1. 6. 7. where he sheweth that the end of those manyfold temptations, which for a season made sadde the hearts of Gods Children, when need required, was this: *That the tryall of your faith being much more precious then of gold that perisheth, though it be*

tryed by fire, might bee found vnto praise, and honour, and glory, at the appearing of Iesus Christ. And therefore chapter 4. verse 12. he exhorts them; *Beloved, thinke it not strange concerning the fiery tryall, which is to try you, as though some strange thing happened vnto you. But reioyce, in as much as yee are partakers of Christs sufferings, that when his glory shall be revealed, ye may bee glad also with exceeding ioy.* To like effect the Apostle *Iames* 1. 2. exhorts; *My brethren count it all ioy, when yee fall into divers temptations; knowing this, that the trying of your faith worketh patience.* Many mo Scriptures might to this purpose be alledged.

Applicatiõ

In all which may be seen, that this is one speciall benefit of the afflictions of Gods Children, that by these may bee made manifest, as to others, so to themselues, what drosse of sinne and pure metall of grace is in them.

Its

Its not to be doubted, but God knows perfectly what is in them yet he is sayd often to proue them, that he might make knowne what was in them, both good and euill: whereby as he would raise vp glory to himselfe: so likewise he would drawe out much good to themselues, and vs others by their example, as may well be gathered out of that one place. *Deut.* 8. 16. where *Moses* speaking of Gods marvelous providence over his people in the Wildernesse, saith: *Who fed thee in the Wildernes with Manna, which thy Fathers knew not, that he might humble thee, and that he might proue thee, to doe thee good at thy latter end.*

Why God is said to try vs.

Deut. 8. 2. 3

We haue daily experience, how foolishly many deceiue themselues: some, and they the worser sort, promise to themselues more strength of faith, patience, loue, and other like graces, then indeed they haue,

Many iudge amisse of themselues. Some, that they haue more strength then they haue.

which when they come to trial, finde it farre other-wise, to their iust shame, and yet amendment, if they belong to God.

Others, that they haue not so much as they haue.

Others, indeed better (though they see it not for want of experience) much mistrust themselues, who being brought to the tryall, well approue themselues to haue found Faith, and so other good graces accompanying the same.

Examples

Memorable examples hereof all the stories of the Church set forth vnto vs in all ages, among which that is famous in the Booke of *Martyrs*, of Mr. *Lawrance Saunders*, who in the beginning of the Raigne of Queene *Mary*, seeing the alteration of Religion, manifested his great feare to suffer Martyrdome vnto Doctour *Perkins*, who being a bigge fat man, said, he would see every drope of his grease molten, before he would forsake the truth. Yet after, he

shame

shamefully yeelded, and Master *Saunders* constantly profetsed the truth, and suffered Martyrdome very cheerefully.

Againe, as by these tryals, the faithfull grow to know themselues better, which is of good vse: so on the other side, whereas it is the common lot of Gods people to bee hardly thought on, and by many worldlings thought to bee no better then themselues. But as Satan accused *Iob, That he did not serue God for nought*, and that if hee should afflict him, he *would curse God to his face*; so say they, if these professours were in such case, as others in great distresse be, you should soone see what they would doe, I warrant you, they would bee as impatient, and take as bad courses to shift for themselues as others doe. But when God calls forth his Children to sore tryals, as especially to Martyrdome, to suffer patiently and

Godly misiudged by the world.

Iob. 1. 9. 11.

Godly proved to the world by afflictions.

with reioycing, great torments, then the world is constrained to confesse, as the *Centurion* did of Christ; *Certainely this was a righteous man.* So then we see this one iust cause of comfort in our afflictions, that by these tryalls as God hath the glory of his graces in vs, we haue the better proofe and comfort of them, and others be constrained to conceiue & speake better of vs. In which respect we are bound better to beare them, & to blesse God for them.

Luk. 23. 47.

Second benefit by afflictions is to purge sin.

Another speciall benefit which we reape by all kinde of afflictions is this, that they be made by Gods blessing effectuall meanes to purge out that sinfull corruption which growes in our nature, vnlesse by these and other like meanes it be dayly purged out; In which respect, afflictions most aptly be compared to Medicines, for so indeed they are to all Gods Children, most

soveraigne meanes to kill their spirituall diseases, in that they doe drive them more to search out their sin, make them more wearie of them, and as to seeke pardon for them, so more to endevour to overcome them, all which be worthy fruites of affliction, plentifully set out vnto vs in Scripture, both by precept and practice of the faithfull. Nothing more common then to call Gods people to repentance, which containes all these, by Gods iudgments either threatned or executed.

This benefit is certaine.

That this ought to be, cannot be denyed but that we shall be thus purged by our afflictions is most doubted: and therefore we finde not such comfort in afflictions as otherwise we should if we might be sure to reape this fruit by them for our comfort: wherein I know not what can be greater then that which the Apostle saith, *Rom.* 8. 28. *Also*

we

we know that all things worke together for good to them that love God, to them that are called according to his purpose; where, in one word he saith as much as may be desired or conceived, that all afflictions (for of them especially he speaketh) how many or great soever they bee, shall by Gods blessing as meanes by him appointed, procure and further our chiefest good, that is, the welfare and happinesse of our soules, a principall part whereof is the purging of our soules from sinne (which is the sole cause of all our misery) which benefit by afflictions, though it bee most excellent, yet it is no lesse sure and certaine, as appeares by the Apostles owne words saying (*we know*) that is, not onely I and you, but all the faithfull people of God, haue good proofe of it by daily experience, and therefore cannot doubt of it, that all our afflicti-

ons

ons shall turne to our good, which because it is (in time of sore afflictions) so hardly beleeved, I will make it manifest by one vndeniable reason, that it cannot other-wise be but that whatsoever befalleth Gods children, shall most certainely make for their good. Which is this, seeing God did from all eternitie of his owne good will choose them to be heires of glory; and ordained that all things, which should befall them, should serue to that end, then whatsoever comes to them shal turne to this theire chiefe good, otherwise God should either change his will, or be not able to doe that which hee determined to doe; neither of which can in any sort be said of God, and therefore it cannot possibly be, that any affliction vpon Gods Children should turne to their hurt, but all of them must needs turne to their good. This one Scripture

(if there were no more) may sufficiently assure vs heereof, and so perswade vs, more contentedly to beare them.

But as this doth more generally set out the fruit of afflictions: so in other places this fruit of purging vs from our sinfulnesse is more specially declared as *Dan.* 11.10. like to that before of *Dan* 11.35. *Many shall be purified, made white, and tryed.* So *Esa.* 1.25. the Prophet denouncing Gods fearefull iudgements against the wicked rebellious Iewes, vers. 24. addeth this as a blessing to the Church; *And I will turne my hand upon thee, and purely purge away thy drosse, and take away all thy tinne,* meaning their drosse of sinne which corrupted the purer metal of grace. And to like effect, chap. 27. setting forth Gods different dealing with his beloved, aboue their wicked enemies in their afflictions, addes this in vers. 9.

By

By this therefore ſhall the iniquity of Iacob bee purged, and this is all the fruit to take away his ſin. This alſo is part of that which is ſayd of our Saviour Chriſt, that *every branch which beareth fruit, hee purgeth, that it may bring more fruit.* Ioh. 15.2. And how ſhould Gods chaſtiſing vs, keepe vs that we be not condemned, if it did not weaken our ſinnes, the ſole cauſe of condemnation. 1 Cor. 11. 32. But I will ſpare many moe places to this purpoſe, as *Pro.*20.30. *Pſal.*119. 67.71. *Eſa.*4.4. &c.

I will onely ſhew the truth heereof in a few exãples for many; moſt famous is that of *Manaſſeh*, who exceeded in ſinne al that ever I heard of to be ſaved: yet it is ſaid of him *when he was in affliction, he beſought the Lord his God, and humbled himſelfe greatly before the God of his Fathers. And prayed vnto him, and he was intreated of him, and heard his ſupplication, &c.* After which followes

Examples.

2 Chro. 33. 12. 13.

lowes how many things hee reformed. Which is a speciall example of this fruit of afflictions, the more to stirre vs vp to looke for the like. The same may bee seene in the Prophet *Dauid*, *Psal.* 3. 2. And else where oft.

It is the ordinary practise of the godly to turne from sinne in affliction.

But to leaue all particular persons in whom this is to be seen, that by their afflictions they were brought to Repentance. It is obserued to bee the ordinarie practice of Gods people in their afflictions, to seeke to God in prayer, and to turne from their sinne, as *Salomon* shewes in his prayer to God. And *Esa.* 21. 16. professeth the like, saying; *Lord in trouble haue they visited thee; they poured out a prayer when thy chastening was vpon them.* Yea, God himselfe, *Hos.* 5. 15. saith no lesse; *I will goe and returne to my place, till they acknowledge their offence and seeke my face, in their affliction they will seeke me early.*

1 Kin. 8. 35

Thus

Vſe.

Thus we ſee this point ſufficiently proved, that afflictions be ſpeciall means to purge vs from ſin, in which regard they ſhould be more welcome vnto vs, and not ſo vnkindly entertained as vſually they be.

But before we make further vſe hereof, ſeeing the third benefit by afflictions, namely, *to make vs white* (as the Prophet ſpeaketh, that is, beautifull, and ſhining in grace) is never parted from the former (if either of them be in truth) I will though more briefly manifeſt the truth thereof, and ſhew what helpes afflictions bee by Gods bleſſing vpon them, to quicken and ſtir vp Gods graces in his Children. This is evidently ſaid, *Heb.* 12. 10. that whereas *our earthly parents chaſtened vs after their owne pleaſure*, God our heavenly Father chaſteneth vs *for our profit, that we might bee partakers of his holineſſe*. *David*, Pſal. 119. 67.

Third benefit by affliction. Stirre vp grace. Dan. 11. 35 12. 10.

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professeth the like of himselfe, saying; *Before I was afflicted I went astray, but now I haue kept thy word.* And verse 71. *It is good for mee that I haue beene afflicted, that I might learne thy statutes.* Esa. 26. 9. *When thy iudgements are vpon the earth, the inhabitants of the world shall learne righteousnesse.*

afflictions stirre vp Faith and Patience.

As this is true in the generall, that the faithfull be made better and more fruitfull by afflictions so this is most apparent in *Faith* and *Patience*, both which be most exercised by afflictions, and the worth of them more manifested, and magnified, For Faith, the Apostle, *Peter*, 1. Epistle. 1. chap. vers. 6. 7. excellently sets it forth, where in the former verse, in a high degree he extolleth the exceeding mercies of God towards all the faithfull (which although I digresse, I cannot passe over, in the desire I haue they may be better admired.

red, and ſought after) the words I will leaue to be peruſed by ſuch as deſire better to weigh them. The ſpeciall prerogatiue belonging to all Gods choſen (of whom he ſpeakes) be theſe; That they were begotten of God as to be his children, ſo to haue a liuing and never dying hope, purchaſed vnto them by the whole mediation of Chriſt whereof his riſing from the dead was a chiefe part. The chiefe matter hoped for, is an inheritance, and that no earthly one, which is full of imperfections and changes, but a heavenly, which is every way perfect and pure, and ſo laſteth without alteration for ever; whereof, that by no power they be deprived, it's lockt vp and kept ſafe for them in heaven: And leaſt themſelues ſhould periſh before they ſhould fully enioy it, and take poſſeſſion of it; They are kept ſafely by Gods power, applyed

Prerogatiues of the elect.

plyed vnto them by faith, till they attaine that ſalvation which is prepared for them, and ſhall ſhortly be fully beſtowed vpon them.

What heart can ſufficiently be affected, either to deſire theſe or ioy in them, as were meet; and ſo be thankefull for them? Yet this is it whereof the Apoſtle ſpeaketh of theſe beleevers;

1 Pet. 16. *Wherein ye greatly reioyce, though now for a ſeaſon (if need bee) yee are in heavineſſe, through manifold temptations:*

7 *That the tryall of your faith, being much more precious then of gold that periſheth, though it be tryed with fire, might bee found vnto praiſe, and honour, & glory, at the appearing of Chriſt.*

worth of Faith. In which Scripture, this one thing is cleare, that the great worth of Faith is made manifeſt by the fiery tryall of afflictions, ſo that Faith is as much advanced by afflictions, as gold by fire.

This

This shall suffice in a case so common, in the practice of the faithfull in all ages, whose faith hath beene made famous by afflictions. Take onely the whole 11. Chapter to the *Hebrewes* for a patterne, wherein is at large layd out, how the faith of Gods people in all ages was made glorious by afflictions. The life of *Iob* and *David*. Especially I may not forget that worthy servant of God the Apostle *Paul*, whose whole life, after his conversion, was full of sore affliction, yet where did we ever heare of greater faith? So that as great battells set out the valour of a worthie Captaine or Souldier, and great stormes the goodnes of the Shippe and Anchor, and skill of the Master; so doe afflictions commend the faith of true Christians.

Faith glorious by affliction.

Now to shew how afflictions be speciall meanes to inure to patience, I need not say much, seeing

Patience.

seeing patience is the daughter, and an vnseperable companion of Faith, as is worthily set down *Rom.* 5. 1. 2. 3. 4. 5. I onely cite verse 3. where he saith; *That we doe not onely so (reioyce in hope of the glory of God) But wee glory in tribulations also, knowing that tribulation worketh patience, &c.* To like effect is that; *Iames* 1. 2. 3. *My brethren count it all ioy when yee fall into diverse temptations. Knowing this that the trying of yonr faith worketh patience.*

I will content my selfe with these two witnesses as good as twenty, which in this case may soone be brought, and so will come to make our vse of all these three benefites by afflictions. 1. That they be sent from God, to be tryalls to discover to our selues & others, godly, and wicked, what strength of grace and sinne doth remaine in vs, which is many waies profitable. 2. To be effectuall purgations

to

to waste and weaken those speciall corruptions which most hinder our soules health. 3. And lastly to quicken all saving graces in vs, and so every way to make vs better, both to glorifie God in this life, and to bee glorified of him in the life to come.

The least of all which fruites of afflictions, though it went alone (if the profit and comfort it bringeth might bee well prised) would moue any good heart (if lawfully they might) to desire afflictions, at least to be glad of them, when the Lord our loving Father, and wise Phisician doth send them to vs, how much more then when as all these shall bee ioyned together, should wee reioyce and blesse God for them. There is no good Christian, but he greatly desires to bee more humbled in the sight of his manifold sinnes, and to bee comforted with the sweet

Vse of all these benefites by affliction.

sweet feeling of Gods graces in him. Yea, much more desires he to be purged from these spirituall corruptions, which take away his stomacke and strength, that he can neither feede nor work as his place requires. And aboue all doth he covet spirituall graces, that he might shine out in a godly life to the honor of his profession, the winning of others, and making sure his calling and election. All which seeing they be procured by afflictions, and hardly or never without them (as that place 1. Pet. 4. 18. proveth: *And if the righteous bee scarcely saved*; And this is the chiefe cause why none of Gods childrē are without them, as *Heb.* 12. 6, 7, 8.) me thinks there is great reason why we should be thankfull to God for them, and so labour to reape this fruit by them, that we may say and sing with the Psalmist, (as it is sweetly expressed in the

Meeter

Meeter) *O happie time may I well say, when thou didst mee correct: For as a guide to learne thy lawes, thy rod did me direct.* So little cause haue Gods children to thinke their condition miserable, because of afflictions, that if we will beleeue and practice what the Apostle *Paul* professed and performed, wee must in a holy manner boast of our afflictions, as a Souldier of his scars got in battell. And as a little before we heard, *Paul* did take pleasure *in reproches, in necessities, in persecutions, in distresses, for Christs sake.* Thus we see what comfort wee may get out of Gods Word, fitly applyed vnto vs by faith, for the better bearing of all afflictions of what sort soever. I might gather many other fruits of afflictons, as some haue done, but if all bee well weighed they may bee referred to one of these three, and so having said sufficient of the

Rom. 5. 3.

2 Cor. 12. 10

three former grounds of comfort in afflictions.

The fourth ground of comfort in afflictions, Gods help.

I will come to the fourth and laſt, which is to ſet out what helpe God hath promiſed vs in all our troubles, that we may be able to beare them; and in due ſeaſon to giue vs a good iſſue out of them. Concerning which it will be profitable to obſerue, that the Lord knowing our great weakeneſſe to beare the Croſſe, and how full of diſtruſt we be, that God will not be ready to helpe vs, at leaſt as wee would, (both which are ſo often to be found in the liues of Gods faithfull ſeruants in all ages, as needs no further proofe) the Lord, I ſay, well acquainted with this frailtie of his children, hath moſt plentifully provided all ſufficient helpe to ſupport them, and therefore made ſo many promiſes to be with them in all their troubles, and ſuccour them in all extremities, that they

ſhall

ſhall never periſh, but in the end find a good end and iſſue out of them, to his glory, & their endleſſe comfort.

Having peruſed theſe promiſes, and gathered them out of the Scripture, I may boldly ſay they do farre excreed in number all the former, ſo that it would be too tedious to ſet them downe all, I will therefore make choyce of ſome of the chiefe, that wee may haue them readie for our vſe againſt the time of need. Many promiſes of helpe.

Among all that is exceeding full of comfort, which is written, *Rom.* 8. 26. In which Chapter the Apoſtle intending to teach, that nothing ſhould hinder the happineſſe of thoſe that be in Chriſt, whereas there be but theſe two, corruption and affliction, he firſt confutes the one, from verſ. 7. to 17. and ſecondly the other concerning afflictions, from verſe 17. to 31. And whereas it might be ob-

iected, that through afflictions were profitable to those that could endure them, yet oft they be so heauy that we cannot so much as cry to God for helpe as we ought: he answers, that even then *the Spirit helpeth our infirmties, &c.* meaning that when we begin to sinke as not able to stand vnder the burthen, then Gods Spirit puts vnder his hand to support vs. Which is in so many words said, *Psal.* 37. 24. *Though he fall, he shall not vtterly be cast downe, for the Lord vpholdeth him with his hand.* Which is when he doth by his Spirit strengthen vs with faith and patience, to wait for Gods helpe one way or other, either to rid vs out of our afflictions, or make vs quietly to beare them, so long as shall seem good to his heavenly wisedome to continue them. For which cause our Saviour Christ foretelling his Disciples of many afflicti-

Ioh. 14. 15. 16.

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ons, which ſhould befall them in the world, among other encouragements, he oft tels them that he will ſend them his holy Spirit to bee their comforter, who ſhall be ſtronger in them then all their adverſaries. And 16.33. to the ſame purpoſe, telling them, that in the world they ſhould haue tribulation, he bids them *be of good cheere, for he hath overcome the World.* Likewiſe the Apoſtle. 2. *Cor.* 1.3.4. to hearten the *Corinthians* to endure all troubles, calleth God the God of all comfort, who comforted him and all others in all *their tribulations, that they might be able to comfort others which are in any trouble.* The like is to be ſeene almoſt in all the holy Epiſtles, in which the Saints be encouraged to ſuffer afflictions patiently.

But to proceed, exceeding many be the places in which God promiſeth to his people, Gods help,

that he will be a ſure and ſpeedy helpe in all troubles, in due ſeaſon ready to be found, *David* had great experience thereof. The booke of the Pſalmes is ful of theſe ſpeeches, *God is my rock, my tower, my refuge, my ſhield and buckler, my health and ſtrength*, and many moe: all tending to this, that looke what helpe any man in danger may finde in any earthly meanes whatſoever, God is the ſame and much more to all his people in their neceſſities, bodily or ſpirituall. Becauſe the faithfull in all ages haue ſtood in need of this comfort, therefore is this ſo oft repeated, that we in our generation may looke for the like helpe in our need. To the ſame intent be many other like ſpeeches:

God is all in all.

Pſal. 18. 28. *That God will lighten our darkeneſſe, hee will keepe the feet of his Saints, hee will not forſake them, nor forget their complaint. That they ſhall not bee confounded. In*

time

time of trouble he will hide them, His Angels shall pitch about them. He will heale them & take all sicknes from them. They shall not feare their enemies, but God will make their enemies afraid of them. Be avenged of their enemies. That God will repent him of the evill pronounced against them, with many other of like sort, and oft more specially of removing warres, pestilence, &c. Psal. 34. 7.

The summe of all which is, that into whatsoever calamitie, or distresse Gods children shall fall, though the Lord doe leaue them for a season, as though he did not regard it, yet hee will be with them by his Spirit to helpe them that they shall not vtterly perish: yea-rather that they shall be able with patience to hold out, till God send them a happy end and issue out of all. That this hath beene Gods dealing with his beloved in all ages, needs no proofe, it is so manifest *Applicatiõ*

niſeſt, *Iob*, *David*, and *Paul* may be ſufficient to witneſſe this, how wonderfully God was with them in all their tryals.

God will deliver.

The other branch of this laſt ground of comfort is this; that the Lord will not onely aſſiſt his, vnder the burthen of their afflictions, with all needfull helpes, that they may be able to beare them: but will in due ſeaſon fully deliver them out of them all, which being ſo hardly beleeved, eſpecially in great and ſore afflictions, therefore the Lord hath very often renewed his promiſe of delivering his out of all their troubles. All of which for the moſt part being the ſame, both in ſenſe and words, a few may ſuffice for many. *David* had great proofe heereof, and therefore after a mightie deliverance (and that by a hard ſhift full of infirmitie) he compoſed that excellent *Pſalme* 32. where magnifying Gods

Gods mercy for ſo great delive-rance, he riſeth higher to ſet out the like goodneſſe of God to all the faithfull, ſaying *verſe 7. The Angell of the Lord encampeth round about them that feare him, and delivereth them*, and *verſ.* 17. ſpeaking of the righteous hee ſaith, *they cry, and the Lord heareth, and delivereth them out of all their troubles*, and verſ. 19. *Many are the afflictions of the righteous, but the Lord delivereth him out of all.* So *Pſalme* 37. 39. 40. *But the ſalvation of the righteous is of the Lord, hee is their ſtrength in the time of trouble. And the Lord ſhall helpe them, and deliver them, hee ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.*

Theſe ſhall ſuffice in ſo cleere a point: for there are none that be any whit exerciſed in the Scriptures, but many finde like teſtimonies and proofes of the truth, though not alwayes in

the ſame words. It is fully to the ſame purpoſe, that the Apoſtle 1. *Cor.* 10. 13. comforteth them with this amongſt other Arguments, that *God will with the tentation make a way to eſcape, that yee may be able to beare it*; and that of *Ieremy* 29. 11. *For I know the thoughts that I thinke towards you ſaith the Lord, thoughts of peace; to giue you an expected end.* By theſe, and very many other the like, it is cleare, that this is Gods wonted favour towards his children, that though for ſundry, and thoſe moſt iuſt cauſes, he lead them into troubles, and oft leaues them a long time vnder them, yet he never finally forſakes them: *but when the time to haue mercy is come,* then the Lord will ſurely ſuccour all his, and deliver them by one meanes or other, ſuch as ſhall make moſt for his glory, and the good of all his.

Pſal. 102.

Applicatiõ

All of which being ſo certaine

taine, that how many and great ſoever, and of long continuance the afflictions of Gods children ſhall be, yet the Lord will never leaue nor forſake them, but will be a preſent helpe in time of need, miniſtring all needfull comforts, both outward helpes and inward graces to ſupport them, and in the end will one way or other fully ſet them free, and quite deliver them out of all their feares and troubles: we may ſee what ſmall cauſe wee haue to be diſcouraged by our afflictions, or to fret and repine at them: yea, rather wee haue moſt iuſt cauſe to reioyce in them, to bleſſe God for them, & to labour both to beare them and to profit by them, that God may haue glory thereby, our ſelues may reape the benefit by them, and others may profit by our example. And thus laying all together which hath beene ſaid of afflictions, we ſhall finde

that

that they be no lets but ſpeciall helpes, as to godlineſſe in this life, ſo to happineſſe in the life to come. Thus much for this fourth point, how to liue by Faith in all afflictions of what ſort ſoever.

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THE FIFTH Generall Head of living by Faith; *Is for* Earthly blessings.

THus haue we in these foure points handled how well GOD hath provided for our spirituall life all needfull blessings, that whatsoever our condition shall be, yet wee may comfort our selues

selues in God, who as he hath promised, so will he performe, that we shall not want any thing that is good: And whatsoever doth befall vs, (though never so hurtfull in it selfe) yet it shall turne to our good in the end.

Now we are come to the fifth generall head of this Treatise of living by faith, which concernes all *Earthly blessings*, how we may be provided of all things needfull for this naturall life; which being so necessary (as we well know) that we cannot be without them, we be naturally so addicted to them, that nothing doth more take vp our mindes and hearts, then the care and labour for these, neither doth any thing more hinder our spirituall life.

Care for earthly is a hinderance to spirituall.

All which the Lord our God well considering, hath heerein most bountifully provided for vs, and promised vnto vs all needfull blessings for this life,

in

in ſuch ſort, that were we wiſe to ſee and imbrace this bountie of the Lord, we ſhould not onely be freed from a world of cares and troubles, (wherewith moſt men be vſually ſo incumbred, that they can find or ſpare no time nor travell to ſeeke after the things which belong to a better life) but we ſhould be ſo furthered by our contentment in thoſe outward and earthly bleſſings, that with more chearfulneſſe we ſhould run our race of Chriſtianitie, and be every way more fit to all holy duties.

Generall promiſes for earthly bleſſings.

Let vs then heare and conſider what the Lord ſaith vnto vs in this behalfe. And firſt to begin with thoſe earthly bleſſings, which be generall, and containe all the particular bleſſings of this life. It may appeare, that this is Gods gracious intent to ſuccour our weakeneſſe, who although we enioy many good bleſſings

bleſſings for this preſent life, as health & wealth, foode and raiment, and the like many; yet if we wanted but one, it would much moleſt vs, and take away our comfort and cheerefulneſſe in his ſervice: for this cauſe, the Lord as a tender Father deſiring the welfare of his beloved child, bids him be a good and obedient child, and ſo promiſeth him he ſhall not want any thing; ſo, I ſay, the Lord our kind and tender Father bids vs, as good children hearken to his voice, and to be ruled by him, and tels vs we ſhall not want any thing that is good, as is expreſly ſayd, *Pſal.* 34. where *David* led by a late experience of Gods mightie delivering him out of a great danger, compoſeth a *Pſalme* of thankeſgiving vnto God for the ſame, wherein he provoketh all other the faithfull ſervants of God, as to praiſe God with him, ſo to conſider this bounty of the

Lord

Lord, ſaying; *O taſte and ſee that the Lord is good: Bleſſed is the man that truſteth in him.* And againe; *O feare the Lord yee his Saints, for there is no want to them that feare him.* Yea more, ſpeaking (as I vnderſtand him) of the mightie and cruell oppreſſours of the world, who like devouring beaſts doe eat vp as ſheepe Gods poore people, ſayth; *The Lyons doe lacke and ſuffer hunger, but they that ſeeke the Lord ſhall not want any good thing*: and to like effect much more in that *Pſalme*, as you may reade. So *Pſal.* 84. 11. *The Lord God is a Sunne and ſhield, &c. and no good thing will hee with-hold for them that walke vprightly.*

Pſal. 34. Verſe 3. 8. 9. verſe. 10.

Againe, beholding how much it vexed Gods children to ſee the wicked proſper in this world, and the godly many wayes diſtreſſed, he of purpoſe made the 37. *Pſalme*, to hearten the godly againſt this ſore tentation

tation, which hath in all ages much troubled Gods people, as may be seene by the complaints of *Iob* and *Ieremie*, and many other.

Iob. 21.
Ier. 12.

Psal. 37.

In this *Psalme* the Prophet doth plentifully handle this point, that the estate of the godly is farre better even in this life, then the wicked (besides the infinite oddes in the life to come): for proofe whereof as he in many words sets out the short and soone fading prosperitie of the wicked, so doth he more largely lay downe the blessed condition of the godly in things belonging to this life. As *vers.* 3. *Trust in the Lord and doe good, so shalt thou dwell in the land, and verily thou shalt be fed.* Vers. 4. *Delight thy selfe in the Lord, and he will giue thee the desires of thine heart.* Vers. 5. *Commit thy way vnto the Lord, trust also in him, and he shall bring it to passe.* Vers. 11. *But the meeke shall inherite the earth, and*

shall

ſhalt delight themſelues in the abundance of peace. verſe 16. *A little that a righteous man hath is better then the riches of many wicked.* With many other like in the ſame Pſalme, as you may ſee.

To the ſame purpoſe was made the 73. Pſalme, where he begins, *yet God is good to Iſrael, & to ſuch as are of a cleane heart*; and doubtleſſe many other Pſalmes were made to comfort the faithfull in this life, that God would be their portion and releiſe in all their neceſſities, as *Pſal.* 16.5.6. *Pſal.* 2.3. is wholly to the ſame end, which he propounds, verſe 1. *The Lord is my Shepheard, I ſhall not want*; and ſo proues it in the verſes following. I might heape vp many other Scriptures to this end, for God hath not beene ſparing in this kinde, as every one who is exerciſed in the Scriptures can witneſſe. *But ſeeke yee firſt the King-* Mat. 6. 33.

Kingdome of God and his righteousnesse, and all these shall bee added vnto you. This is that which is so oft repeated, *That it may goe well with thee in the land which the Lord thy God giveth thee.*

Deut. 5.16. 5.33.6.3. 18.12.25. 28.

This also must needs be ment in those Scriptures which sette out the goodnesse of the Lord, as *Psal.* 31.19. *O how great is thy goodnesse which thou hast layd vp for them that feare thee, which thou hast wrought for them that trust in thee before the sons of men!* And *Psalme* 145.9. *The Lord is good, and his tender mercies are over all his workes.* It is needlesse to cite more of these, which be so common, wherein Gods goodnes, loving kindnesse and mercy, & that specially in things belonging to this naturall life, are commended vnto vs; *For seeing godlinesse hath the promises of this life aswell as of the life to come:* it cannot be doubted, but in

in all thoſe generall promiſes wherein God ſaith, *He will dwell with his and not forſake them; That God will loue and bleſſe his people: That he will be their God; Will reioyce over them to doe them good; Will compaſſe them with favour as with a ſhield; Will keepe his covenant with them; That hee will ſet peace in their borders, and proſper them in all they goe about.* In theſe, I ſay, and the like many, it cannot be doubted, but all needfull bleſſings of this life be contained.

And therefore this ſhould be the Vſe we ſhould make of them all, that whenſoever we feele our ſelues pinched with any earthly neceſſity, then to run to any one of theſe gratious promiſes, that ſo, well conſidering what abundant reliefe is contained in them we may quiet and content our mindes therewith, aſſuring our ſelues, that ſeeing he is faithfull who hath promiſed, we ſhall not want

Vſe of all theſe generall promiſes.

want any earthly bleſſing, at what time, and in what meaſure it ſhall be good for vs. Theſe generall promiſes of all good things for this life, are the more to be obſerved in reading the Scriptures, and (at leaſt ſome of the moſt principall in our conceit) to be kept in memory, that they may be readie for our vſe in time of need, both for that theſe be many moe, and more oft repeated in Scripture, then particular; and alſo that we cannot alwayes haue ready the particular promiſes for our ſpeciall neceſſities, when wee haue moſt need of them.

Moe generall promiſes then particular.

And this might be ſufficient to haue ſpoken of this point for the ſtrengthening of our faith, in the aſſurance that we ſhall not want any earthly bleſſing which ſhall be needfull for vs.

But ſeeing the Lord hath ſo farre yeelded to our infirmitie, as to apply his promiſes to our ſpeciall

Speciall promiſes.

speciall necessities, it shall be available for our comfort to take knowledge of them, that so wee may make our vse of them as need shall require.

Among all earthly blessings, life it selfe is the chiefe; for vpon it all other depend. And the Devill himselfe who is so well acquainted with our disposition, could say, *All that a man hath will he giue for his life:* for this cause the Lord the more to hearten vs to all obedience, doth make so many promises of long life and many dayes; as in the fift Commandement, which the Apostle saith, is the first Commandement with promise. Every child is there commanded to honour his father and mother, vpon this promise, *That his dayes may be long in the land.* So *Deut.* 5.3. *You shall walke in all the waies which the Lord your God hath commanded you, that yee may liue, and that it may be well with you, and*

Long life.

Exo. 20 12.

and that ye may prolong your dayes in the land which yee shall possesse. The like, *Deut* 25. 15. & 30. 20. In the booke of the *Proverbes*, this is very oft repeated, chap. 3. 1. 2. *Salomon* in the name of God as a father exhorting his sonne, saith; *My sonne forget not my law, but let thy heart keepe my commandements*, addeth this promise, verse 2. *For length of dayes, and long life, and peace shall they adde to thee.* More to like effect in the same chapter, where setting out exceedingly the great gaine of wisedome (that is; of saving knowledge) among the rest, he addes this vers. 16. *Length of dayes is in her right hand, and in her left hand riches and honour.* And verse 18. *She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.* chapter 4. from verse 5. to verse 14. you shall reade both this promise of life, and many other blessings belonging to this,

this life repeated, which I will spare to set downe (finding writing to me now more tedious then formerly) reade the place with these following, 8. 35. 91. 11. 10. 25. 27. 11. 19. 30. 11. 14. 30. 21. 21. 22. 24. This God promised to *Salomon*, 1. King. 3. 14. and the like is spoken more generally, that the *Prince that hateth covetousnesse shall prolong his dayes.* Pro. 28. 16.

Thus wee see how plentifully the Lord hath promised long life to those that will be ruled by him: whereas on the other side, *the wicked shall not live out halfe their dayes*, but shall soone and suddenly be cut off. Which as it was intended by God to be a strong reason to perswade vs to obedience; so we are to be moued by all these promises, to beleeue them, and thereby to be stirred to a more careful walking before God. Vse of long life. Psa. 55. 23 73. 19

But seeing that which I chiefly

ly intend, is to strengthen our faith, that we shall not want any of these earthly blessings: This must be the vse we are to make of all these promises concerning long life, that in all the perils of this life, by sickness, warre, famine, theeues, witches, or any wicked enemy whatsoever, we might cal to mind some of these promises, and so rest our selues quietly thereupon, that none of these, nor any thing else should shorten the dayes of our life, more then should turne to our greater good. Yea further, seeing the Lord hath made it so great an encouragement to feare and serue him, as if he had not a greater reward in matters of this life, to bestow vpon his faithfull seruants (and so the faithfull haue in all ages esteemed it, and desired it, as *Hezekiah* and *David* oftentimes: yea, and many of them did enioy it, as the holy story records for a blessing

Vse.

Esa. 39. 19.
Psal. 6. 4.

of

of God vpon them).

The consideration of these should moue vs so to prise this blessing, and desire it as they did, (which I the rather mention, for that I haue heard preached, and read in the writings of some both godly & learned Diuines; many perswasions to be weary of life, and to be desirous of death: which (to say no more) quite crosseth this wisedome and goodnesse of God, in promising life to his best seruants, as a chiefe reward of their good seruice) let vs then so account of long life as a rich blessing, which makes all other blessings of this life the more excellent, and vsefull, both to God and man, to our selues, and others: and the want hereof the quite contrary, as may be easily shewed in all particulars: how doth it abate the vse and comfort of health, wealth, strength, and valour, of learning, and generally

Long life offered.

Not to desire death.

Want of life.

of all excellent gifts of the mind or body: if these be nipt off in the bud, and not suffered to come to full ripenesse, and so to continue to their full terme and end. Let vs then (I say) so accept these promises, that in all time of need wee may stay our selues vpon them, and that wee may finde comfort in all tentations to the contrary.

This being the first and chiefe blessing of this life, *Long life*, I meane, if this should not be accompanied with health, wealth, peace, and other like blessings: it would make long life more wearisome then welcome vnto our fraile nature.

For this cause God is not sparing in making promises of these and all other comforts for this naturall life: As namely, of *Health.* bodily health, and strength; whereby we may better enioy and make vse of these earthly comforts.

This

This is that which the Lord promised to his people of *Israel* immediatly after they came out of the red Sea, where it is said, the Lord proved them, and said; *If thou wilt diligently hearken to the voice of the Lord thy God, and wilt doe that which is right in his sight, and wilt give eare to his commandements, and keepe all his statutes, I will put none of these diseases upon thee, which I put upon the Egyptians, for I am the Lord that healeth thee.* And *Exod.* 23. 25. *I will take sickneſſe from the midſt of thee.* So *Iob.* 5. 18 it is said of God, *For he maketh ſore and bindeth vp, he woundeth & his hands make whole.* And ſo goes forward to the end of that Chapter in ſetting forth Gods goodneſſe in preſerving his in all eſtates from all manner of troubles, and ſupplying them with all needfull bleſſings for this life, as there further may be ſeene. *Pſal.* 41.1. &c. *David* ſetting out Gods

Exo. 15. 26.

Deut. 7. 15.

goodnes to those that shew mercy to the poore in their distresse; among many other blessings addes this, vers. 3. *The Lord will strengthen him vpon the bedde of languishing, thou wilt make all his bed in his sickneſſe. Salomon* Pro. 3. 7. exhorting vs to feare the Lord and to depart from evill, addes this as a promise, vers. 8. *It shall be health to thy navell, and marrow to thy bones*; meaning thereby, soundnes of health to the whole body. And to like effect, chap. 4. 22. he saith, that the true receiving of *instruction is life to those that finde them, and health to all their flesh.* So the Prophet *Esay* in many words setting forth the manifold blessings of this life, which God promiseth to those that *walke vprightly, &c.* saith, vers. 24. *And the Inhabitant thereof shall not say, I am sicke; the people that dwell therein shall be forgiven their iniquitie.* The place is worth the reading.

Esa. 33. 15. &c.

To

To the same intent is bodily strength so oft promised, as *Iob* 17. 9. *The righteous also shall hold on his way, and he that hath cleane hands, shall be stronger and stronger.* So *Psal.* 29. 11. *The Lord will give strength vnto his people; the Lord will blesse his people with peace,* Psal. 103. 5. This is numbred among Gods mercies, for which the Prophet prayseth God, *who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagle.* And *Elihu Iob* 33. shewing Gods mercy to a sinner truly converted, addes this, vers. 25. *His flesh shall be fresher then a childes, he shall returne to the dayes of his youth.* Psa. 84. 7. *They goe from strength to strength, every one of them appeares before God in Sion.*

These and many moe be the promises which God hath made vs concerning bodily health, and strength, whereby we may be able to performe the duties *Applicatiõ*

of our places, and callings, and more comfortably enioy all other the good bleſſings of this life; which doth ſufficiently commend the great and moſt needfull vſe we haue of theſe, as our daily experience ſheweth. And therfore theſe are ſo much eſteemed, and by great coſt ſought for, even by meere naturall men (though oft in vaine) all which not onely commends Gods fatherly affection to his children, in providing and promiſing theſe vnto them: but ought in ſpeciall manner to comfort vs in all our bodily infirmities, and ſore diſeaſes: that how, or whenſoever the Lord ſhall viſite vs with ſickneſſe and weakneſſe, whereby we be hindered from many duties, both toward God and man (which he never doth but when need requires, and then alſo for our greater good) then we may remember ſome of theſe promiſes,

and

and so lay hold vpon them by faith, that we faint not, nor murmur (as men without hope) but comfortably quiet our selues, that the Lord will in due season raise vs vp to our former health and strengthen vs that we may with more watchfulnesse and cheerfullnes serue him.

Such as never or seldome haue felt the want of this blessing of health, cannot so prise it, or be thankefull for it as they ought, but they whom God hath much exercised with long and tedious paines, and bodily infirmities, will make no common reckoning of health, but prefer it before wealth and honour (which be so much set by) and they bee they who will prise these promises, and who beleeving them, shall patiently wait for the accomplishment of them. They shall reape the fruit of them, both more comfort and conscience to hold out

Seldom sick prise not this.

Sickly regard this.

their holy profession vnto the end.

Among whom seeing it is wel knowne to all that haue lived with me for these last ten yeares (at least) that I haue had my part in much bodily infirmitie, so much as my experience may be vsefull to others in like case; I do acknowledge to Gods praise that I haue had good proofe of the truth of this which I haue written, and doe dayly expect more, both for my comfort, and strengthening to hold out to the end. And so much for this blessing of health, which God hath promised to his obedient children.

Wealth. The next is wealth, that is, abundance of earthly goods, such as be needfull for our more comfortable living in this world, which seeing they be many whereof we stand in need and which our nature doth exceedingly desire, therefore the Lord

Lord is most plentifull in promising these; that hereby hee might winne our hearts to more cheerfull obedience; for this purpose that might suffice which is written *Lev.* 26 from vers. 3. to 14. and *Deut.* 28. from verse 2. to 15. 7. 12. to 17. I leaue such as desire to see these to reade the places, so likewise the 128. & 23. *Psalmes*, in which is as much said as may bee desired, and more then is well beleeved.

For did we beleeue that in hearkening to the voyce of the Lord, to obserue and doe all his commandements, we should be every way so abundantly blessed, it could not but make vs much more afraid to offend so bountifull a Father, and as carefull to please him in all things.

But to cite some of many, *Prov.* 3. 9. *Honour the Lord with thy substance, and with the first fruits of all thine increase*, verse 10. so

so shall thy barnes bee filled with plenty, and thy presses burst with new wine. verse 16. setting out the incomparable commodities of wisdom, he addes this, *Length of dayes is in her right hand, and in her left hand riches and honour.* verse 17. *Her wayes are wayes of pleasantnesse, and all her pathes are peace.* verse 18. *Shee is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.* Againe Chap. 8. 18. 19. *Riches and honour are with mee, yea, durable riches and righteousnesse. My fruit is better then gold, yea then fine gold, and my revenue then choyce silver.* Prov. 10. 22. *The blessing of the Lord maketh rich, and he addeth no sorrow with it.* Chap. 15. 6. *In the house of the righteous is much treasure, &c.* Iob 22. 23. *In the returne to the Almightie, &c.* verse 24. *Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooke.*

Notable

Notable is that promise concerning these earthly blessings, made to the people of Israel at their returne, *Ier.* 31. 12 *Therefore they shall come and sing in the height of Sion, and shall flow together to the goodnesse of the Lord, for Wheat, and for Wine, and Oyle, and for the young of the flock, and of the heard, and their soule shall bee as a watred garden, and they shall not sorrow any more at all, &c.* The like *Malac.* 3. 10. *Bring yee all the tithes into the store house, &c. If I will not open vnto you the windowes of heaven, and powre you a blessing, that there shall not bee roome enough to receiue.* So the Apostle exhorting to liberality to the poore Saints, faith, 2 *Cor.* 9. verse 6. *He that soweth bountifully shall reape bountifully*, verse 8. *And God is able to make all grace abound towards you, that yee alwaies having all sufficiencie in all things may abound to euery good worke, &c.*

I finde my ſelfe wearie in writing out theſe promiſes, and I feare many will be more wearie in reading them over, then any of vs would be wearie of receiving and enioying theſe things ſo promiſed; And yet I may boldly affirme, I haue not ſet downe one quarter of thoſe which I haue gathered out of the Scriptures, for how often doth the Lord promiſe plentie? *That the land ſhall yeeld her fruit, that he will giue them raine in due ſeaſon, that there ſhould bee none barren, but he would increaſe them in all their ſubſtance, both ground and cattell, that they ſhould eate old ſtore, that threſhing ſhould reach vnto vintage*, and the like many, as they who bee exerciſed in the Scriptures can tell.

Ezek. 36. 30. Levit. 26. 50.

Applicatiõ What ſhould the Lord meane in multiplying theſe promiſes ſo oft, but in mercy to meet with our weakenes, who are ſo impatient of the want of theſe, and there

thereby so discouraged and hindered in all our duties, we are therefore as with all thankefulnes to acknowledge this bounty of the Lord: so by true faith to make these promises our owne, that in all time of scarcitie of any of these (which oft sore pincheth) we may run to some of these promises, and so rest our selues quietly and comfortably, that we shall surely finde relieſe in such time and measure as God shall see fit, & shall be most for our good.

I haue hitherto said nothing of that *loue and favour with God, and man, peace, reioycing, good successe*, and *prosperity, safety, freedome from all evils by adversaries or other iudgements* which light vpon the wicked. All which with other the like be contained vnder this of our welfare, and be no lesse promised then the former, take but one or two places in each for a paterne.

For

Favour. For the first of Loue and Favour. *Prov.* 34. *So shalt thou finde favour and good vnderstanding in the sight of God and man.*

Peace. For peace, *Levit.* 26. 6. *And I will giue peace in the land, and ye shall lie downe, and none shall make you afraid, &c.*

Reioycing. For ioy and reioycing. *Esa.* 65. 13. 14. *Behold my servant shall reioyce, but yee shall bee ashamed. Behold my servants shall sing for ioy of heart: but yee shall cry for sorrow of heart.*

Good successe. For good successe and prosperitie, *Psal.* 122. 67. *Pray for the peace of Ierusalem, they shall prosper that loue thee. Peace be within thy walls, and prosperity within thy palaces.*

Safety. For safety, *Prov.* 3. 23. *Then shalt thou walke in thy way safely, and thy foot shall not stumble.* Pro. 18. 10. *The name of the Lord is a strong tower, the righteous runneth vnto it and is safe.*

For

For preservation from evill, *Pro.* 1. 33. *But whoso hearkneth vnto me, shall dwell safely, and be quiet from the feare of evill,* Iob. 5. 19. *He shall deliver thee in sixe troubles, yea in seven there shall no evill touch thee,* vers. 20. *In famine he shall redeeme thee from death, and in warre from the power of the sword,* vers. 21. *Thou shalt bee hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it commeth, &c.*

Free from evill.

How welcome these, or any of them would be vnto vs when we feele the want of them cannot be doubted: but pittie it is, that so few reape the fruit of these promises, to vphold them in their greatest neede, which comes especially through want of faith; for all desire these, and many know that such things are promised in the Scripture; but either they doubt they doe not belong vnto them, as being none

Applicatiõ

Few reape the fruit of these.

none of Gods children (who be the onely heires of all the promiſes) or if they be of this number, yet either forget the conſolation offered, or through miſtruſt doe not apply them to their preſent neceſſities, and ſo languiſh in their extremities without comfort.

By this may well appeare, what neede is there to liue by Faith for theſe earthly bleſſings, which if we did, wee ſhould not onely bee free from many ſore vexations, which torment many vngodly in their diſtreſſes: but haue quiet mindes in greateſt ſtormes, and in due ſeaſon finde ſuch reliefe, as ſhall be moſt expedient. This if it were conſidered, would moue many to labour more for this precious gift of Faith, which will ſo abundantly ſupply all our earthly wants, whereof wee be ſo ſenſible, and thereby ſo diſtracted.

There

There remaine sundry other earthly blessings, which as they be much desired, so are they abundantly provided, promised, and bestowed as need requires vpon the faithfull.

I will mention but two moe, *viz.* a good name, and posterity: For the former; whereas *a good name is better then a precious oyntment, and rather to be chosen then great riches*, God hath made many promises concerning this, that *he will honour those that honour him*, and *bring forth their righteousnesse as the light, and their iudgement as the noone day*, that though they be falsely accused by the vngodly, yet God will cleare their innocency, and free them from the reproach of such as defame them. To like effect is that *Pro.* 4. 18. *But the path of the iust is as the shining light, that shineth more and more vnto the perfect day.* This is that which *Salomon* so oft repeateth: *That wise-*

Good name.

Eccles 7. 1.

Pro. 22. 1. 1 Sam. 2. 30 Psal. 37. 6.

wisedome will honour those that honour her, as *Prov.* 4. 8. *Exalt her and shee shall promote thee, shee shall bring thee to honour when thou dost embrace her*: So it is oft said, *Riches and honor are with her.* Pro. 9. 18. 3. 16. and ver. 35. *The wise shall inherit glory.* So chap. 13. 18. *Hee that regardeth reproofe shall be honoured.* Deut. 28. 1. Esay 58. 14. Psal. 132. 18. the like.

This also is meant by all those speeches where it is saide, that hearkening to instruction will adorne and bring into estimation, as costly ornaments of bracelets, iewels, and the like will do; so it is *Pro.* 1. 19. *They shall be an ornament of grace vnto thy head, & chaines about thy necke.* Chapter 3. 22. *So shall they be life to thy soule, and grace to thy necke.* Chap. 4. 9. *Shee shall giue to thy hand an ornament of grace, a crowne of glory shall shee deliver to thee.*

In

In all which we see that howsoever the godly be hated, and basely esteemed of the wicked, yet the Lord doth not onely highly esteem of them himselfe, but will make them honoured in the world, even of them who haue no saving grace thēselues, as it is said, *Act.*5. 13. *And of the rest durst no man ioyne himselfe to them: but the people magnified them.* Rev.3,9. *Behold I will make them to come and worship before thy feete, &c.*

Seeing then, that to be well esteemed, specially of the better sort, is so sweet and comfortable a blessing, and the contrary of ill fame is so bitter, as scarce any thing makes many a one more weary of their liues, we are to behold Gods tender care over his children in preserving their good name, yea in making them honourable, that is, of good esteeme, not onely among the Saints, but among meere natu-

Applicatiō

rall

rall men, who beholding their good workes may glorifie God in the day of visitation, as the A-
1 Pet. 2. 12. postle *Peter* speaketh: And not onely be carefull our selues, by
15. well-doing *to put to silence the ignorance of the foolish:* but when we shall be wrongfully defamed, & that many times by our brethren, then let vs comfort our selues with these promises, which will vphold vs from sinking in the greatest stormes that may this way befall vs.

Examples A worthy patterne herein to follow, wee haue the Prophet
David. *David*, who being much exercised with this scourge of the tongue, as in many of his *Psalmes* he complaines, yet he by this shield of Faith, defended himselfe, and by the anchor of Hope stayed himselfe, that hee sunke not, as *Psal.* 31. from *v.* 11. to the end; and *Psal.* 69. seemes specially to be made to this end, yea, almost in every part of *Psal.*

119.

119. as he complaineth hereof, so he comforts himselfe in his God.

Iob also being exceedingly wronged this way, euen by his friends, doth worthily vphold himselfe, saying in one place; *If my aduersarie had written a booke surely*, (saith hee) *I would take it vpon my sholder, and binde it as a crowne vnto mee*; I might alledge many moe examples herein, but this shall suffice for this point. *Iob.*

Thus haue we seene what excellent blessings, pertainmg to this bodily life, God hath prouided for his children, all which doe belong to themselues.

Now in the last place, that nothing may bewanting, God hath made promises to them concerning their posterity. *Posterity.*

1. *That hee will abundantly increase them.*

2. *That he will every way blesse them.*

Both

Both which be so desired, that many haue little comfort in their liues through want of these. Let vs therefore take knowledge of these for our comfort.

Barrennesse a reproach.

First, whereas barennes was esteemed a heavie punishment, and full of reproach, as many Scriptures testifie. *Gen.* 30. 23. *Rachel* said, when she conceiued and bare a sonne; *God hath taken away my reproach.* Luk. 1. 25. the like is said of *Elizabeth*; so of *Hannah.* 1 Sam. 1. 10. it is said; *And she was in bitternesse of soule, and prayed vnto the Lord, & wept sore*: This being so, the contrarie to be fruitfull in bearing of many children was accounted a great blessing, therefore the Lord in all ages promised this to his people, as a token of his great favour.

Fruitfulnes in children.

I will rehearse but a few for many, whereof the Bookes of *Moses* and the Prophets are full.

Lev-

Lev. 26. 9. *For I will haue respect vnto you, and make you fruitfull, and multiply you, and establish my covenant with you.* Deut. 7. 13. *And he will loue thee, and blesse thee, and multiply thee; he will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, the increase of thy kine, and the flockes of thy sheepe, &c.* The like *Deut.* 6. 3. 8. 1. *Iob* 5. 25. this is reckoned among many other blessings; *Thou shalt know that thy seed shall be great, and thy of spring as the grasse of the earth.* Esa. 48. 19. very like to this. *Iob.* 8. 7. *Psal.* 116. 14. *The Lord shall increase you more and more, you and your children.* Psal. 127. 3. *Loe children are an heritage of the Lord, and the fruit of the wombe is his reward.* Psal. 128. 3. *Thy wife shall be as a fruitfull vine by the sides of thy house, thy children like Olive plants round about thy table.* Vers. 6. *Yea, thou shalt see thy childrens children,*

and peace vpon Israel. Notable is that *Hos.* 14.5.6.7. which serues to all purposes in this point intended, Read the place.

Applicatiõ

These may abundantly suffice to settle the minds, & hearts of any true beleever, vnder this tentation of griefe for want of childen, that assuredly God wil fulfill their desire, if it be good for them. If this will not content any man, let him goe further and fare worser.

Blessings vpon posterity.

The other promises concerning posteritie, are that God wil bleise them, vnder which all good things belonging to them are contained. This is to be found in sundry of the former Scriptures alledged, but to adde a few more *Gen.* 17.7. this is intended, as in all those places where it is said; *I will be the God of thy seed*, Psal. 112. is notably set out the happy condition of every one that truely feareth God; among all, this is not the least

least; *His seede shall be mightie on earth, the generation of the vpright shall be blessed.* Psal. 37. 25. *David* tels vs what his experience was, saying; *I haue beene young, and now am old, yet haue I not seene the righteous forsaken, nor his seed begging bread.* Vers. 26. *Hee is ever mercifull and lendeth, and his seed is blessed.* Prov. 20. 7. *The iust man walketh in his integritie, his children are blessed after him,* Esa. 44. 3. *I will powre my spirit vpon thy seed, and my blessing vpon thy of-spring.* Vers. 4. *And they shall spring vp among the grasse as Willowes by the water courses.* Esa. 61. 6. *And their seede shall bee knowne among the Gentiles, and their of-spring among the people: All that see them shal acknowledge them, that they are the seed which the Lord hath blessed.* Esa. 65. 23. the like *Iere.* 32. 39. is the same in effect; *I will giue them one heart, and one way; that they may feare mee for ever for the good of*

them and of their children. Besides these generall promises of blessing the posteritie of the faithfull, there be some more speciall, as *Psal.* 102. 28. *The children of thy servants shall continue, and their seed shall be established before thee.* Pro. 11. 21. *Though hand ioyne in hand, the wicked shall not be vnpunished, but the seed of the righteous shall be delivered:* So Chapter 14. 26. *In the feare of the Lord is strong confidence, and his children shall haue a place of refuge.* Esa. 54. 13. *All thy children shall be taught of the Lord, and great shall be the peace of thy children.* Prov. 13. 22. *A good man leaveth an inheritance to his childrens children, and the wealth of the sinner is laid vp for the iust.* And many the like.

Applicatiõ Behold ye parents, what good things God hath laid vp in store for your children after you, that as all they who feare the Lord, shall bee blessed in themselues with

with all needfull bleſſings, ſo they ſhall ſee all Gods bleſſings vpon their children after them, yea, vpon their childrens children to many generations; which is plainely promiſed in the ſecond Commandement, that *God will ſhew mercie to thouſands of them that loue him and keepe his Commandements*; vnder which be all needfull bleſſings contained.

Vſe.

The vſe then to be made of all theſe bleſſings promiſed to the poſteritie of the faithfull, is this; That whereas godly parents having comfort in themſelues, and oft full of feares for their poſteritie, what ſhall become of them, eſpecially in perillous times, this may and muſt quiet their minds, that God will be the God of their ſeed after them, and therefore they ſhall not want any thing that is good.

Many want this comfort.

If any want this comfort, the fault is in themſelues, that either they

they know not, or at leaſt beleeue not the ſweet promiſes made to the poſteritie of the faithfull.

Remedie. The onely remedie then of this feare is, to acquaint our ſelues with theſe promiſes, that in all temptations of this kinde, wee may ſet them before vs, and ſo by prayer and meditation vpon Gods mercie in making theſe promiſes, and truth in performing what hee promiſeth, we may come to beleeue them, and ſo reſt vpon Gods mercy for his bleſſing on our children, as well as vpon our ſelues: which if we doe I cannot well ſee, what ſhall be wanting to the full contentment of all Gods children, even in earthly bleſſings, which are ſo much deſired, and the want whereof is ſo diſtaſtfull, and vnwelcome to our nature.

And thus to conclude this fift point, I haue ſhewed how wee may

may liue by faith, that wee shall not want any earthly blessing, neither for our selues, nor for our posteritie, which being added to all the former, will proue there is no life comparable to the life by faith, and therefore this aboue all is to be laboured for, by all that desire true comfort in this life, and thereby hope of a far better to come.

THE

THE SIXTH AND LAST Generall Head of living by Faith; *Is for* Perseverance.

THere is now, but one thing wanting (as farre as I can see) to the making vp of the full comfort of the true beleever, so much as may be attained in this life, namely, how he being

ing ſo frayle every way, his enemies ſo many and ſtrong, ſhould be ſure that he ſhall hold out to the end, and ſo over-comming *receiue the end of his faith, the ſalvation of his ſoule:* which being a matter of ſo great difficultie, and ſo rarely attained, they be not a few who flatly deny this certaintie of perſeverance; and many moe doe miſtruſt themſelues herein, and thereby much weaken all the comfort of their life.

Perſeverãce is denied by ſome.

It ſhall be therefore highly needfull, to adde this to the former, how a true beleever may attaine to this certaintie by faith, that notwithſtanding all his owne weakeneſſe, and ſtrength and malice of his ſpirituall enemies, yet he ſhall perſevere to the end.

Sundry haue written hereof.

I intend not to make a treatiſe of this point of the perſeverance of the Saints, either to proue the truth of the doctrine, or to co-

fute

fute the contrary errour, which is done alreadie and that ſoundly, as by argument, ſo by example, both by auncient and latter Divines.

But as in the former points, I haue chiefly laboured to ſtrengthen the faith of Gods children, to depend vpon God, with hope and patience, for ſuccour in all their neceſſities; ſpirituall and earthly: ſo in this, my onely labour ſhall be, to eſtabliſh our hearts in this confidence, that *he who hath begun a good worke in vs, will performe it vntil the day of Ieſus Chriſt.* Which as it was the confidence of the Apoſtle, for the beleevers in his time, ſo ought it to be ours, in all ſucceeding ages to the worlds end, ſeeing we haue the ſame promiſes whereon to build our faith, which they had, and which the Lord made to his people of old.

How to be ſure of perſevering.

Phil. 1. 6.

Let vs now then conſider of theſe promiſes, and ſo make our vſe

vse of them. It is not to be doubted, but this was intended in the first promise which God made, that *the seed of the woman should bruse the head of the Serpent*; and Gen. 3. 15. in that made to *Abraham*, that *he would establish his covenant with him for an everlasting covenant*. Gen. 17. 7. Which is oft repeated; but seeing wee haue very many more cleare promises hereof, we will passe by these.

This was plainely promised by God to *David* concerning *Salomon*, and afterwards as truely performed. *I will be his Father, and he shall be my sonne: if he commit iniquitie, I will chasten him with the rods of men, and with the stripes of the children of men. But my mercy shall not depart from him*, Psal. 89. *vers.* 28. the like is recorded. 2 Sam. 7. 14. 15.

This is more generally spoken of the blessed man; *Psal.* 1. 3. *His leafe shall not whither*. The booke of the *Psalmes* is full of these com-

comfortable promiſes, *Pſal.* 9. 10. *They that know thy name will truſt in thee; for thou Lord haſt not forſaken them that ſeeke thee.* And verſ. 18. *For the needy ſhall not alway be forgotten: the expectation of the poore ſhall not periſh for ever.* Pſal. 15. 5. *He that doth theſe things ſhall never be moved*; the like *Pſal.* 112. 6. 125. 1. Pro. 10. 30 and 12. 3. *Pſalme* 23. 6. *Surely goodneſſe and mercy ſhall follow me all the dayes of my life.* Pſal. 48. 14. *For this God is our God for ever and ever, he will be our guide even vnto death.* Pſal. 73. 24. *Thou ſhalt guide me with thy counſell, and ſhalt receiue mee vnto glory.* Verſ. 26. *My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.* Pſal. 103. 17. *But the mercy of the Lord is from everlaſting to everlaſting vpon them that feare him.*

In the writings of the Prophets we may reade many ſuch promiſes

promiſes for perſeverance, *Eſay* 54. 8. *But with everlaſting kindneſſe will I haue mercy on thee, ſaith the Lord thy Redeemer,* Chap. 55. 3. *Heare and your ſoule ſhall liue. And I will make an everlaſting covenant with you, even the ſure mercies of David:* the like *Ezek.* 16. 60. and 37. 26. is a ſpeciall promiſe to this purpoſe, *I will put my feare into their hearts, that they ſhall not depart from me.* Many moe might be gathered out of the old Teſtament, but I feare ſome will thinke them too many; who if they ſhall well weigh, either the excellencie of theſe promiſes, or their owne backwardneſſe to beleeue them, when they moſt ſtand in neede of them; then will they finde all too little to vphold them againſt their feares of falling away.

Iere. 32. 39. 40. Eſa. 59. 21.

Wee will therefore proceede to ſee what comforts for our perſeverance are delivered in the

the new Teſtament, which wee ſhall find to be more cleare then the former, for that (as I thinke) we be in more danger in this laſt age of the world, ſeeing *the Devill knowing his time is but ſhort, is more full of wrath* againſt Gods people, to ſeeke their o-verthrow. Rev. 12. 12.

This moved our Saviour Chriſt himſelfe ſo much to comfort his Diſciples, and ſo all the faithfull, *That hee would be with them vnto the end of the world*, and bids them *feare not little flocke, for it is your Fathers good pleaſure to giue you the kingdome. Be of good comfort I haue ouercome the world*, which we ſee is of great force to perſwade them, they ſhould never be ouercome, but ſhould hold out till they were received to glory: for further aſſurance whereof, hee confidently affirmeth, ſaying, *Verily, verily, He that beleeueth on me, hath everlaſting life*, and there- Mat. 28. 20. Luk. 12. 32. Ioh. 16. 33. Ioh. 6. 47.

therefore can never periſh, or fall away: for further aſſurance it is ſaid, *Ioh.* 13. 1. *That whom Chriſt loved, hee loved vnto the end.*

1 Theſ. 5. 24. And what greater aſſurance can we deſire and looke for then this that *God is faithfull who hath called vs, who alſo will doe it*, that is, (as goeth before immediatly) *Preſerue our whole ſpirit ſoule and body blameles vnto the comming of our Lord Ieſus Chriſt*, which is oft repeated 1. *Cor.* 1. 9. and 10. 1. 3. 2. *Theſ.* 3. 3. that we might haue it in better remembrance and vſe. And for confirmation

2 Tim. 2. 19. hereof, it's ſaid, the *foundation of God remaineth ſure*, grounded vpon this, *the Lord knoweth who are his*, meaning that they whom God before the foundation of the world did chooſe, and ordaine to be ſaved, cannot poſſibly periſh; as it is ſayd, *Mat.* 24. 24. *If it were poſſible*, intending, that it is not poſſible,

for

for then ſhould God be, either mutable to change his decree, or not Almightie, as not able to performe that which hee did purpoſe; both which be moſt blaſphemous to thinke of God: for this cauſe Chriſt did bid his *Diſciples reioyce that their names were written in heaven*, Luk. 10. 20. yea, more in the ſame place, 2 *Tim.* 2. 19. it is ſaid that this foundation of the certaintie of ſalvation to all the Elect, hath a ſeale, which is after expreſſed in theſe words: *Let every one that nameth the name of Chriſt depart from iniquitie*, which I conceiue the ſame, which is ſaid, *Epheſ.* 1. 13. *That they after they beleeved were ſealed with the holy ſpirit of promiſe, which is the earneſt of our inheritance, vntill the redemption of the purchaſed poſſeſſion vnto the prayſe of his glory.*

How we be ſealed.

In both, this is meant, that the worke of true ſanctification, which the holy Ghoſt workes in

in every true beleever, is an vnfallible marke that wee are true beleevers, effectually called and elected to salvation by Christ, and therefore are sure wee cannot perish, but shall persevere and be saved. This is notably set downe, 2 *Cor.* 1. 21. 22. *Now he which establisheth vs with you in Christ, and hath annointed vs, is God, who hath also sealed vs, and given the earnest of his spirit in our hearts*; so that as true dealing men, doe make sure their grants and covenants by seales and giving of some earnest, which being a part of the prise covenanted, doth assure the whole payment: so doth the most faithfull God, by these first fruits of the spirit of sanctification, assure vnto vs that wee shall never quite fall away from grace, but shall be fully sanctified by his holy Spirit at the time appointed. The Apostle *Peter* 2. 1. 10. by this moveth the faithfull

To

To make their calling and election ſure.

And yet more, if this be not enough to aſſure vs, that we ſhall never fall away, but continue to the end and be ſaved, how often doth the Lord paſſe his word vnto vs, that his Spirit ſhall abide in vs for ever? Notable is that place of the Prophet *Eſa.* 59. 21. *As for me this my covenant with them ſaith the Lord; My Spirit that is vpon thee, and my wordes which I haue put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.*

By this did our Saviour Chriſt much labour to comfort his Diſciples, who were full of ſorrow to heare of his leaving them; *Christ.*

And I will pray the Father and he ſhall giue you another Comforter, that he may abide with you for ever. Even the Spirit of Truth, whom Ioh. 14. 16. 17.

whom the world cannot receiue, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth in you, and shall be in you. So againe, *Ioh.* 15. 16. *Yee haue not chosen mee, but I haue chosen you, and ordained you, that you goe and bring forth fruit, and that your fruit should remaine.* Ioh. 16. 22. *Your ioy shall no man take away:* and more to like effect, as *Iohn* 10. 28. 29. *I giue them eternall life, and they shall never perish; &c.*

Iohn. So the beloved Apostle *Iohn*, wrote his first Epistle to this end especially, to confirme the faithfull in the certaintie of their salvation, that they should not fall away as many hypocrites, then did, and daily doe. To this end, as hee setteth downe sundry markes, whereby they may proue themselues to be in the state of grace; so he giues many comfortable promises, that *they*

1 Ioh. 2. 24. *shall continue, and abide for ever,*

and

and more eſpecially, Chapter 2. verſe 27. *But the anoynting which yee haue received of him abideth in you, and yee need not that any man teach you, but as the ſame anoynting teacheth you all things, and is truth, and is no lye; and even as it hath beene taught you, yee ſhall abide in him, &c.* Chap. 3. 2. *Beloved, now are we the ſonnes of God, and it doth not yet appeare what we ſhall be: but wee know that when he ſhall appeare, we ſhall be like him, for wee ſhall ſee him as he is.* Verſ. 9. *His ſeed remaineth in him*; and much more in this Chapter and the reſt: I need not rehearſe all. 27.

To ſhut vp this point. A principall cauſe of this certaintie of our perſeverance, is that which the Apoſtle *Peter* expreſſeth ſaying; that *their inheritance is reſerved in heaven for them, who are kept by the power of God, thorow faith vnto ſalvation.* And to like effect the Apoſtle *Iude* cloſeth 1 Pet. 1. 4. 5

seth his Epistle with these words; *Now to him that is able to keepe you from falling, and to preserue you faultlesse, before the presence of his glory with exceeding ioy, to the onely wise God our Saviour, be glory and maiestie, dominion and power, now and ever, Amen.*

Applicatiō Thus haue I gathered (you may see) good store, yet not all of those comfortable promises which God hath made to his Church in all ages, to confirme their faith, that seeing he hath freely loved them, chosen them, and called them to be his, therefore none shall ever be able to plucke them out of his hand. What remaineth then for vs (who be compassed with such a cloud of testimonies, which all agree in one) but to be perswaded with the Apostle, *Rom.* 8.38. 39. *That neither death nor life, nor Angels; nor principalities, nor powers, nor things present, nor things*

things to come : Nor height, nor depth, nor any other creature ſhall be able to ſeperate vs from the loue of God which is in Chriſt Ieſus our Lord.

Let vs then whenſoever wee fall into this temptation, (oh, I ſhall never be able to hold out: I find my corruption ſo ſtrong, or if I ſhould be called to any ſuch fiery triall, as in Queene *Maries* dayes, I ſhall never bee able to endure them, but ſhall (as many then did) for feare fal away, and deny the truth.) Let vs I ſay, againſt this tentation ſet the many promiſes which the Lord hath made vnto vs, that *he will never leaue vs nor forſake vs*, yea more, that *we ſhall be kept by his power vnto ſalvation, that hell gates ſhall not prevaile againſt vs*; with many the like, whereof before: that duely weighing theſe, and the faithfulnes of him who hath promiſed them, we may comfort our hearts

hearts, that he who hath begun the worke of grace in vs, will never giue it ouer till he hath fully
Heb. 12.2. finished it; for as *he is the author of our faith*: so *is he the finisher of*
Ioh. 10.29. *it. And he is stronger then all, so that none shall be able to plucke vs out of his hand.*

Bethen of good cheare thou poore soule, who findest some worke of grace begun in thee, yet feeling thine owne infirmitie, and oft oppressed with many and sore tentations, and beholding or hearing of the fals of many great professors, art much shaken, and filled with feares of falling away; for assure thy selfe,
1 Pet. 1.23. that (*being borne againe not of corruptible seed, but of incorruptible by the Word of God, which liueth and abideth for ever*) it is not possible thou shouldest perish, or ever loose that faith and grace which is begunne in thee, neither canst thou *sinne vnto death*, (as I vnderstand the Apostle,

1 *Iohn*

1 *Ioh.* 3. 16.) ſeeing this immortall ſeed remaineth in thee.

And this I will adde, for the comfort of all ſuch as be troubled with theſe feares (that they ſhall never hold out to the end, and thereby be ſtirred vp to be more diligent in the vſe of the meanes ordained for their growth in grace, and perſeuerance therein) that I never did know, or heare of any ſuch to fall away: but vſually they who finally fall away, are ſuch as be ſecure, and preſume of Gods mercy, that they ſhall ſtand, when others fall, and take this withall, that then we be ſtrongeſt, when we be weakeſt, that is, when feeling our owne weakneſſe, and diſtruſting our ſelues, we run to God, and relie vpon him in all our neceſſities, which is that I haue laboured to effect in all this Treatiſe. The ſumme whereof I will in few words ſet downe, as for the helpe of memory,

Humble never fall.

Who fals away.

Summe of all.

mory, so for the quickning of our spirits more to labour for this happie life by faith, which both in life and death will be our chiefe comfort.

1. part. For so much as the liues and deaths of the most professours of Christian Religion, doe shew that few attaine either that comfort of salvation, or conscience of holy conversatiō, which God hath prepared for true beleevers. My maine scope hath bin to redresse this sore evill, and to this end I haue shewed that this blessednesse is enioyed onely by living by faith, and what saving faith is, how it is gotten, & how we may know that we haue it, both by the causes and effects, ioyned together, not separated. Wherein seeing many be deceived on either side, some presuming, others mistrusting, there be plaine markes of soundnesse set downe, whereby every one may try himselfe.

In

In the next place we are taught how to liue by faith: herein what it is to *liue by faith*, and how this is obtained, which is by due applicatiõ of Gods promiſes, whereto is required ſerious meditation, and prayer, wherin ſeeing few be ſo fervent, as in this caſe ought to be, the ſingular gaine hereof is largely laid downe, both for conſolation, and for reformation of our liues; and herein foure rules, which be of excellent vſe.

The ſecond part of this Treatiſe is a direction how to apply to our particular neceſſities *Gods* promiſes: which being of divers ſorts, abſolute, or conditionall; ſimply neceſſary, or with limitation; generall or ſpeciall, are all accordingly to be conſidered. All of theſe being ſo exceeding many, to bring them to ſome eaſie order, for our better vſe of them all, they be drawne to ſixe heads, to which all may be well referred. 2. part.

1 The firſt whereof concernes the aſſurance of our ſalvation by Chriſt, herein firſt ſuch generall promiſes as containe all the benefits by Chriſt.

In the next place is more ſpecially ſhewed, how we may be more aſſured by faith of our iuſtification, in both the parts thereof, 1. *the forgiuenesse of ſinne*, 2. *the imputation of righteouſneſſe*. And likewiſe of the fruits of theſe, which be, 1. our *Reconciliation*, 2. our *Adoption*, 3. *hope of glory*. For further proof that we be Gods children, we haue aſſurance by ſenſe, when we ſee the ſpirit of God working in vs ſuch graces, as cannot be in truth in any, but ſuch as ſhall be ſaued. Among which 1. *Faith* it ſelfe is chiefe. 2. *The gifts of the Spirit*. 3. *Sincere obedience*. 4. *Promiſes made to many particular graces, as to the loue of God, and of our neighbour, to the feare of God*. And ſo to all other fruits of

of faith, which be markes of ſalvation. And becauſe many weake, yet true beleevers, haue no feeling of their faith, and therefore be ſore diſcouraged, there be foure markes of true Faith where it cannot be ſeene: ſundry other promiſes of Gods favour to ſtrengthen our faith.

The ſecond generall head of theſe promiſes for the ſtrengthning of our faith concerning the *mortification of our corrupt nature*, wherin our faith being ſo weak, we haue manifold encouragements to aſſure vs of a full and finall victory. The generall promiſes, that *God will cleanſe vs from all vnrighteouſneſſe*, may ſuffice for all particulars. 2.

The third generall head of promiſes, is to aſſure vs of all needfull grace to leade a godly life, herein 1. how to obtaine this grace: 2. to aſſure vs our weake obedience ſhall be accepted. 3

In what ſpeciall duties in every Commandement wee be moſt failing. Generall promiſes that we ſhall want no ſaving grace, with the right vſe of theſe. For our further helpe, God hath made many promiſes of particular graces. 1. *That he will teach vs.* 2. *That he will ſet our hearts in frame.* 3. *That he will giue vs faith, truſt, hope, ioy,* (which few attaine to for want of faith) *to loue and feare him,* with the right vſe of al. Whereas wee faile much in all holy exerciſes, God promiſeth he will both aſſiſt vs, and accept vs in them, as in *Prayer, for prayers made in faith.*

This is to be referred to all ſpirituall Sacrifices. Whereas there is much vnfruitfulneſſe in the exerciſe of the Word and Sacraments, even in ſuch as haue true grace, through want of faith; the remedie is to apply Gods promiſes (which be many) eſpecially when they goe

to

to theſe duties. The Sacraments be much more abuſed, the remedie is to conſider Gods faithfulneſſe in the ſeales.

The fourth head concerneth afflictions; wherby many be diſcouraged, no helpe but by faith. *Foure grounds of comforts.* 1. All afflictions come from God, and that to all his children. 2. In what manner God afflicteth his, moſt wiſely, and moſt lovingly, his wiſedome is in the meetneſſe of the correction, and in the iuſt meaſure and continuance thereof, Gods loving and tender dealing with his, is plentifully ſet out vnto vs for our comfort. 3. The excellent ends and fruits of afflictions, generall is bleſſedneſſe. 3. ſpeciall benefits by afflictions, 1. they be *tryals of our ſtrength & weaknes*, many iudge amiſſe, and be miſ-iudged by others. 2. Benefit by afflictions is, wee be purged from our corruptions. 3. By theſe Gods gra-

4.

graces in vs be quickned, specially faith & patience. All which benefits being so desired, and not attained without afflictions, should make vs reioice in them. 4. comfort in afflictions, God *will helpe vs, and deliuer vs.*

5 The fift head, is that we shall not want any earthly blessing *needfull.* 1. *generall promises.* 2. *particular.* 1. *long life.* 2. *health.* 3. *wealth. Vnder welfare* many other be contained. 4. *good name.* 5. and lastly, *for our posteritie.* 1. *That God will increase them.* 2. *Abundantly blesse them.*

6 The sixt and last head of promises for our living by Faith is for *Perseverance*, which being not onely doubted of, but gainsaid, God hath spoken much for our comfort, on which we are oft to meditate, that we may hold out to the end, and so ouercōming we may enioy all those rich promises mentioned in the 2. and 3. chapters of the *Reuel.*

This

This is the ſumme of that which more at large (according to my poore abilitie) I haue layd out in this Treatiſe: what I haue ſought herein, I muſt leaue to him who knowes and ſhall iudge even my intention, as well as my actions; what may be the profit hereby to Gods people, the effects ſhall ſhew.

And this I may ſay, that had I not conceiued good hope thereof, I ſhould never haue ſpent ſo many yeares about it. And if I had not beene much encouraged by ſundry men of good eſteeme in our Church, who peruſing it, after a ſort charged me, not to bury my labours, but to communicate them, to all that will receiue them; mine owne meane conceit of my ſelfe and labours, would haue kept them ſtill cloſe from ſo publike a view and cenſure.

Now to ſhut vp all, I doe inſtantly beſeech in the Lord, every

Exhortation to labour for faith.

ry soule, who truely lamenteth his want of comfort in Gods favour, in all his necessities, and weaknes of obedience in all duties required, both which doe principally arise from the want and weaknes of faith: that they would *aboue all* (as the Apostle himselfe exhorteth, *Ephe.* 6. 16.) labour to get, & striue to maintaine this precious grace of saving faith, in such manner, and by such meanes, as in this Treatise hath beene set downe.

And for the better attaining hereunto, their owne experience shall shew how needfull it shall be to make this a daily practice, to meditate vpon Gods promises, specially such as most concerne their present condition, and to this end to commit to memory, and to learne without booke one or two principall promises for every purpose as I haue set them downe, or themselues may obserue, that so they may

To learne speciall promises.

may haue them readie for their vſe.

As for example, when they would goe to Prayer, thinke ſeriouſly of that promiſe, *Rom.* 8. 26. *Likewiſe the ſpirit alſo helpeth our infirmitie: for wee know not what wee ſhould pray for, as wee ought; but the ſpirit it ſelfe maketh interceſſion for us, with groanings which cannot be vttered.* verſ. 27. *And he that ſearcheth the hearts, knoweth what is the minde of the ſpirit, becauſe he maketh interceſſion for the Saints, according to the will of God.* Or that of *Iames.* 1. 5. *If any of you lacke wiſedome, let him aske of God, who giueth liberally to all men, and vpbraideth not: and it ſhall be giuen him.* I make no doubt but the due conſideration what God hath ſaid in either of theſe, will put life into any Chriſtian heart, more comfortably to ſet himſelfe to this holy dutie. Prayer.

The like is to be done when we Callings.

wee goe about our callings. *Psal.* 121. 8. *The Lord shall preserue thy going out, and thy comming in, from this time forth and for euermore.*

Afflictions. So when any crosse befalleth vs, remember that vnvaluable promise, *Rom.* 8. 29. *Also we know that all things worke together for good, to them that loue God, to them who are the called, according to his purpose.* And that 1 *Cor.* 10. 13. *There hath no tentation taken you, but such as is common to man, but God is faithfull, who will not suffer you to be tempted aboue that you be able: but will with the tentation, also make a way to escape, that ye may be able to beare it.* The same is to be said for the rest, as more largely hath beene handled.

To set apart some time every day. To this end I doe aduise euery one to set apart some time euery day (if there be no iust hinderance) to this durie of nourishing their faith, by prayer, and me-

meditation on Gods promiſes, which although I feare it be rarely practiſed, yet I dare commend it to be of admirable gaine to all good purpoſes, and holy practiſes of Chriſtianitie, even in dayes of proſperitie, though more ſpecially in times of adverſitie.

And herein, the more to ſtirre vp all who deſire to *ſee the goodneſſe of the Lord in the land of the living.* I will adde this of mine owne experience, both in my ſelfe, and others not a few, with whoſe ſtate I haue bin acquainted, that as there can be no ſound comfort in any part of our life without faith, and yet nothing more hard to keepe in life, then true faith: ſo this is the chiefe cauſe, why ſo few finde that good aſſurance of their ſalvation, that comfort in afflictions, that power againſt their corruptions, and that growth in grace, which full well they might, if the

Pſal. 27. 13.

Hard to keepe faith in life.

Cause hereof.

the fault were not in themselues for that they do not make this a daily practice to examine themselues, *whether they be in the faith* (as the Apostle exhorteth:) that so finding their weakenesse, they might be stirred vp more constantly and painefully to *striue for the maintenance of their faith:* whereof they shall haue such daily vse, that without it there can be no proceeding, but rather a daily decay in all Christianitie.

2 Cor. 13. 5

Iude 3.

Last sute.

In consideration of all which I make this my last sute to all such, onely to make triall of this dutie of daily nourishing and increasing their faith, which if they shall endeuour not slightly, but carefully with knowledge & conscience, I make no doubt but that they shall finde, at least so much as shal encourage them to goe forward, till they shall be further satisfied: onely we must referre to God, both the time when,

when, and the meaſure how much, it ſhall ſeeme good to his wiſedome to beſtowe on vs.

And for my part, I will not ceaſe to pray vnto God for them all, that he would *fulfill all the good pleaſure of his goodneſſe, and the worke of Faith with power.*

So be it.

FINIS.

The principall matters contained in this TREATISE.

Page.

1 FEw attaine to that sweet estate they might in this life.

2 So little comfort in certaintie of salvation.

3 Or constancie in holy conversation.

4 To liue comfortably, and die happily is attained onely by Faith.

What is to liue by Faith.

5 Herein be cõtained two pillars of Christian profession;

1. All grace we want is to be had onely in Christ.

2. All this grace in Christ is ours by Faith onely.

8 Many seeke for pardon by Christ,

Pag.	
	Christ, but not for ſanctification.
12	*Faith iuſtifieth as a weake hand receiving Christ, who alone iuſtifieth.*
	Iuſtifying faith is a beliefe of the Goſpell whereby we receiue Christ offred.
13	*Many deceiued in the matter of faith. 1. worke of faith is to beleeue.*
15	*What is to be beleeued, the Goſpell hiſtoricall faith.*
16	*2. Worke of faith is to receiue Christ offered in the Goſpel.*
18	*How faith is got. 1. the ground of faith. 2. how to build on this ground.*
19	*Many miſtaking, dangerouſly build faith on good life.*
20	*Onely ground of faith is Gods truth reuealed in his Word.*
26	*How to build faith on the word. 3. things to be conſidered. 1. What is promiſed? Christ and all his benefits.*
	2. To

The Contents.

Pag.

28 2. *To whom? to every soule to whom the Gospell is preached, so that no sin may mar any from beleeving.*

31 3. *Who promiseth? God who is 1. most able. 2. willing. 3. faithfull.*

34 *The loweſt degree of faith. It is possible that I shall be saued. Gods willingneſſe to saue is a chiefe mover to beleeue.*

37 3. *Motiue to beleeue is Gods truth, God hath said it, therfore I beleeue it shall be.*

40 *What a sin it is not to beleeue and how damnable.*

41 *First looke to haue faith rooted before fruits.*

42 *None can beleeue without Gods Spirit draw him.*

44 *How one may know that he hath faith, 1. by the causes: 2. by the effects, ioynly.*

45 1. *God enlighteneth the vnderstanding, truely to know our*

Pag.

our misery, and the only way of recovery by Christ.
2. Moues the heart to sound sorry for our misery, with desire of the remedie.
3. Drawes to accept Christ freely offered.

46 Tryall of sorrow to be sound, is that it never dries vp the cause remaining.

47 Tryal of our desire is, the more we tast the more we desire.

48 Tryall of our faith to be sound though weake.
This tryall of faith by the causes is surest not so manifest.

50 Tryall by effects, principall, be ioy, and loue, which be vaine if they come not from faith.

51 Many deceiued build faith on their change, which is a fruit of faith.
All effects of faith contained under receiving of the Spirit.

53 The Spirit is knowne by these two effects of ioy and loue.

These

Pag.

These be vnseparable yet not alike sensible, as in fire, light, and heate.

Many a weake beleever feels no ioy, yet may see true loue of God in himselfe.

56 *Herein many be deceived on both sides. Good care is to be vsed.*

57 1. *Marke of soundnesse in a young beleever, is feare of being deceived.*

58 2. *A sight and sorrow for our wants, with a hungring after more grace.*

59 3. *To be as good in deed as in shew.*

60 4. *When our obedience is vniversall, hating all sin, loving all vertue.*

63 5. *When we looke to the right manner in every dutie.*

66 *Sound comfort ariseth out of all these together, not one alone.*

67 *Faith without fruit is a dead stocke.* *Fruits*

Pag.	
	Fruits without faith are as wide grapes.
67	*How to liue by faith.* *What it is to liue by faith.* *How this is attained.*
71	*For attaining to liue by faith,* 1. *Call to mind Gods promiſes,* 2. *apply them.*
74	*Great will be the gain hereby.*
75	*How to apply the promiſes.*
77	*Application muſt be made: both to* { *perſons.* / *condition.* } *This is done by meditation and earneſt prayer.*
78	*All promiſes which bee not ſpeciall to ſome, belong to all Gods children.*
81	*God entails promiſes to ſeuerall eſtates: ſo they muſt be applyed.*
83	2. *Meanes of application is prayer, that God would guide and perſwade vs.*
86	*Though the gaine hereof be great.*

Pag.

great, yet few will labour for it.
90 Mr. Rich: Rogers in his Treatise of the priviledges.
91 Benefits by faith, see Rom. 5.1, &c. 1. is Reconciliation.
92 2. Adoption. 3. ioy of salvation, yea openly to expresse it: in { word. deed.
96 A glympse of the glorie to come.
98 4. Reioyce in afflictiõs, which bring forth many good effects, patience, experience, hope not ashamed.
105 Gods loue is shed abroad.
107 God in the Scripture is most large in his promises.
109 Another great benefit of living by faith, is holy life.
110 Sore corruptions in professors for want of faith.
112 Great strength of sin abideth in the regenerate.
116 Onely way to overcome sin, is

Pag.	
	is by faith.
117	4. Rules of mortification. 1. To finde out our chiefest sinnes, helps to find out our sinnes.
118	2. To get our soules weary of our sinne by the great hurt thereby.
119	3. To get power from Christ by faith to mortifie sinne.
120	4. Armed with the former graces to fight against our sinnes.
126	4. Rules to enable all good duties. 1. To get knowledge, what we should doe and how.
129	2. To get our hearts ready to any duty, by the gaine thereby.
130	3. To fetch by faith power from Christ.
136.	4. With this knowledge, desire, and faith to set upon all duties.
137	Not one of these rules for leading

Pag.	
	leading a godly life can be spared.
	No life to be desired but this by faith.
139	Conclusion, exhorting to embrace the direction following.
	Second part.
144	In this 2. part, how to apply Gods promises, what is meant by Gods promises.
	Declaration of Gods will.
145	Gods will { absolutely. / is revealed { conditionally.
	Conditionall promises properly belong to the covenant of workes.
	Promises of the Gospell be free, vnproperly conditionall.
149	Some things be promised simply, others with limitation.
150	Some promises be generally offered to all to whom the
151	Gospel comes, therfore none should shut out themselues.

Pag.	
152	Speciall promises to speciall duties must be so applied.
153	Six speciall heads wherein we have vse of faith.
155	1. Concernes the assurance of salvation, on which all other depend, wherein specially of our iustification.
156	Twofold certainty, 1. by faith rests only on Gods word. 2. by sense & feeling, which is by Gods grace on vs.
158	What benefits be promised, and to whom.
159	The first and chiefest thing promised is Christ, promised to all ages.
161	Vse. If they, much more wee should rest on Christ.
162	The names Iesus, Christ, be of force to confirm our faith.
166	Generall benefits by Christ, saue vs; a light, our life.
	Gods well pleased in Christ with vs. great helps to faith.

Pag.	
174	In these generalls we haue a view of all particular benefits in Christ.
175.	When specialls be wanting, runne to these generalls.
177	Looke for nothing in thy selfe to cause thee to beleeue.
178	Many doubt the promises be not offered to them, & therfore cannot beleeue.
179	There is no speciall difference before faith, and therefore the Gospell is generally offred.
180	In beleeving, looke not on Gods decree, but vpon his word.
181	Gods willingnesse to saue all to whom he sends the Gospell.
183	First speciall benefit by Christ is our iustification. What it is.
186	God indifferently offers iustification to all.
188	1. Part of iustification, 1. forgiue-

Pag.	
	giuenesse of sin is freely offered to all sinners.
191	How to apply the promises of forgiuenesse of sinne.
189	2. Part of iustification, how we attaine perfect righteousnesse.
193	First fruit of iustification, is reconciliation, how to apply it: here is peace.
206	2. Is Adoption, how to be assured hereof, two obiections answered.
212	3. Is hope of glory, which God hath granted for comfort here.
221	Obserue those Scriptures wherein Christ is offered.
222	We must beleeue before our hearts be changed.
223	Faith it selfe is a proofe wee be Gods children.
227	The gifts of the spirit be euidences that wee be Gods children.
230	Keeping of Gods commandis

Pag.

is a sure marke of salvation.

234 Our loue to God is a sure proofe we are loued of him, no cause of it.

236 So is our loue of our neighbour, specially our brethren.

238 Tryall of our loue to be sound by the roote of faith, and fruit of obedience.

239 1. Fruit of loue to God, is feare of God.

241 Tryall of true feare.

243 Sundry other fruits of faith, markes of Gods children.

245 Foure markes of an insensible faith.

248 How all other blessings depend on the assurance of salvation.

249 What great fauours God promiseth to his people.

257 Second generall point of liuing by faith for mortificatiõ.

258 Here onely what promises to mortifie sinne.

Pag.	
264	*Great encouragements to fight against sinne.*
269	*We haue examples of all the faithfull who haue ouercome their greatest sinnes.*
272	*Its much to be bewailed that so few enioy this victory.*
272	*Some through securitie.*
273	*Others be discouraged.*
275	*Promises are not made for euery sin, neither need they. We must apply generall promises to our particulars.*
276	*Ioyning feruent prayer to our daily Meditation we shall preuaile.*
277	*Third generall, how by faith to liue holily.*
279	*How euer some thinke, it is hard to leade a godly life.*
280	*The faithfull be oft foyled.*
281	*What is required to please God.*
284	*Two branches of this point, 1. how to get grace to liue well. 2. how*

Pag.

how to be accepted.

Chiefe duties in every Commandement, wherein is great failing.

289 Hard to be perſwaded that God will accept our obediẽce.

291 How we may be ſure we ſhall want no needfull grace.

295 Generall promiſes for ſanctification how to be applyed.

297 For helpe of our diſtruſt God deſcends to many particulars.

298 God promiſeth to teach vs.

300 To ſet our hearts in frame.

303 To worke in vs faith, truſt, hope, which be vſed as one.

306 To make vs ioyfull, yet how few attaine it.

314 No holding out without this ioy.

316 God promiſeth to make vs loue him.

320 To make vs feare him.

325 We performe holy exerciſes with little faith & comfort.

There

Pag.	
326	*There is flesh in our best duties, & spirit in our weakest.*
327	*A sleepie prayer offered in faith is accepted.*
329	*We be subiect to pride in our best duties, and to doubt in our worst.*
331	*God will assist vs in his service.*
334	*Difference of prayer in spirit and in speech.*
335	*God will teach vs to pray.*
339	*God will accept our prayers, and other holy services.*
347	*Great need of these promises.*
348	*God wil accept our sacrifices.*
354	*Why Gods word is vnprofitable. The Remedie.*
356	*How to apply the promises.*
365	*Sacraments more vnfruitfully vsed.*
371	*Chiefe benefits by Baptisme.*
377	*How to finde comfort in the Sacraments.*
379	*Fourth head of afflictions.*

Ma-

Pag.

Many hindered by afflictions
382 *No helpe but by faith.*
393 *Here only of outward, of inward and spirituall in the three former.*
Foure branches of this head.
384 *All afflictions come from God*
385 *and that to all of his.*
387 *1. In what manner, 1. in wisdome, 2. in love; these be never separated.*
388 *Gods wisdome is in meet corrections, & in iust measure.*
393 *When we set our hearts too much on any earthly thing, God crosses it.*
394 *God moderateth the afflictions of his children for the quantitie.*
398 *So for the continuance of them*
402 *Gods loving dealing in afflicting his.*
407 *The worthie ends why God afflicteth his.*
408 *The godly haue reioyced in afflictions.*

Pag.	
409	Benefits by afflictions; generall, Blessed.
411	Three speciall benefits by afflictions, 1. tryals, 2. purges, 3. to sanctifie.
415	Many iudge amisse of themselues, some better, some worse.
417	By tryal the grace of the godly is seene to the world.
418	By these we be purged from our corruptions.
425	By these Gods graces are quickned.
426	Faith and patience be more stirred vp by afflictions.
431	Application of these three benefits by afflictions.
	We should labour to reap the fruit of afflictions.
434	Fourth ground of comfort in afflictions, is Gods helpe.
440	God will deliver his out of troubles.
445	The fift head of living by faith.

Pag.

faith, is for earthly blessings.

447 God hath so provided earthly that wee may the better serue him.

Many generall promises for this life containing all.

454 Particular earthly promises for long life, on which all other depend.

459 Answere to obiect. that wee may desire wealth.

460 Health and strength of body promised.

466 Wealth abundantly promised.

472 Under welfare, be contained favour with God and man, peace, reioycing, good successe, safetie, freedom from all evils, all which be promised.

475 Good name, a great blessing, is oft promised.

479 Posterity increased and blessed.

482 More particular blessings, with the applicatiō of them.

The

The Contents.

Pag.	
489	The sixt and last head of living by faith, is for perseverance.
502	Application of these promises. The conclusion; with a sum of the whole.
513	Exhortation to labour for Faith.
514	To learne speciall promises without Booke.
516	To set apart some time every day, hereof to make some tryall.

FINIS.